

**Women Clergy in the Anglican Church: A Missiological Study in the Diocese
of False Bay, Cape Town**

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Title

Women Clergy in the Anglican Church: A Missiological Study in the Diocese of False Bay, Cape Town

Declaration

I declare that the content of this dissertation is my own original work (unless expressly stated otherwise) and that it has never been submitted in part or in full for any education qualification.

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Abstract

It is a missional study that investigates the ministerial and leadership experience of women clergy in the Anglican Diocese of False Bay. The diocese originated from the mother of Cape Town in (2005), and was divided into 58 congregations, partly situated along the Pacific Ocean and largely next to the Indian Ocean. Suggit and Goedhals, (1998:92) claimed that because of the episcopal nature of the Anglican Church, until the turn of the 20th century, did not take serious women contribution to the spread of the Gospel. Haddad further states that, women in the Anglican Church for a long time have been dominated by men (2016:157). Haddad's remark shows the magnitude and how sacerdotal priesthood is deeply rooted in the Anglican church in the ACSA, even after 1992 when the ordination of women was accepted.

This research aims to investigate the extent of the Church (men and women together) as the equal participants in the mission of God have influenced the women clergy ministerial experience of “inequality, injustice and exclusion” and how it has affected the women's full participation in the “mission” the Anglican Church over the years. The study seeks to investigate missiologically speaking, the ministerial experience of women in a male-dominated context becomes a matter of power, authority, gender justice and also an issue in human rights (cf. Hendriks, Mouton, Hansen, & Le Roux, 2012). In other words, the study explores women's ministerial experience given the patriarchy—hierarchy and gender roles in light of the church's hierarchical and patriarchal nature and its chores in terms of *koinonia* (fellowship), *kerygma* (preaching), *diakonia* (service), *martyria* (witness), and *liturgia* (liturgy) in relation to women's full participation as equal agents in mission.

To achieve this, the study aims to investigate and uncover the leadership experience of women clergy in the Anglican Diocese of False Bay, in an empirical study set out in six chapters. The study encompasses the history and background of the Diocese of False Bay and explores the historical events and contributions of women undertaken which ensures Anglican women's participation in society in ACSA. This study reflects on the theoretical definition of feminism within the context and scope of the missional church and *missio Dei*. The study includes how the struggle for women's liberation in society and in the church has been influenced by gender stereotype. This study, therefore, makes use of the methodological triangulation in the form of interviews, group discussions and participatory observation in collecting data. The data is coded in following themes related to the participants' response and within gender studies.

Opsoming

Dit is 'n missionale-gerigte studie wat die minterial en missionale-ervaring van vrouegeestelikes in die Anglikaanse Bisdom van Valsbaai ondersoek. Die bisdom het uit die moeder Bisdom van Kaapstad in (2005) ontstaan, en is verdeel in 58 gemeentes, gedeeltelik geleë langs die stille oseaan en grootliks langs die Indiese oseaan. Suggit en Goedhals, (1998:92) beweer dat as gevolg van die Episkopste Aard van die Anglikaanse kerk, tot op die beurt van die 20^{ste} eeu, het nie ' ernstige ' vroue se bydrae tot die verspreiding van die evangelie, totdat (1992). Haddad sê verder dat, vroue in die Anglikaanse kerk vir 'n lang tyd is oorheers deur mans (2016:157). Haddad se opmerking toon die omvang en hoe sacerdotal priesterskap diep in die Anglikaanse kerk in die ACSA gewortel is, selfs na 1992 toe die Ordinasie van vroue aanvaar is.

Sy navorsing beoog om die omvang van die kerk (mans en vroue saam) as die hoofdeelnemer in die veelsydige missie van God te ondersoek, kan die vrouegeestelikes se ministeriële ervaring van "ongelykheid, onreg en uitsluiting" beïnvloed en hoe dit die vroue se volle deelname in "missie" oor die jare geraak het. Die studie poog om te ondersoek of missiologically praat, die ministeriële ervaring van vroue in 'n manlike gedomineerde konteks word 'n kwessie van mag, gesag, Gender-geregtigheid en ook 'n kwessie in menseregte (vgl. Hendriks, Mouton, Hansen, & le Roux, 2012). Met ander woorde, die studie ondersoek die vroue se ministeriële ervaring gegewe die patriargie — hiërargie en Gender-rolle in die lig van die kerk se hiërgiese en patriargale natuur en sy take in terme van *koinonia* (Genootskap), *kerygma* (prediking), *Diakonia* (diens), *martelria* (getuie), en *Liturgia* (liturgie) met betrekking tot vroue se volle deelname as gelyke agente in sending.

Om dit te bereik, beoog die studie om die leierskapvarings van vrouegeestelikes in die Anglikaanse Bisdom van Valsbaai te ondersoek en te ontbloot in 'n empiriese studie wat in ses hoofstukke uiteengesit word. Die studie omvat die geskiedenis en agtergrond van die Bisdom van Valsbaai en beoog die historiese bewegings wat onderneem is om vroue in die Anglikaanse gemeenskap, in ACSA, te beywer. Hierdie studie besin oor die teoretiese definisie van feminisme binne die raamwerk van die missionale kerk en die Die studie sluit in hoe die stryd vir vroue se Bevryding in die samelewing en in die kerk has vervolg word geïnspireer deur Gender stereotipe. Hierdie studie, maak dus gebruik van die metodologiese triangulasie in die vorm van onderhoude, groepsbesprekings en deelnemende waarneming versamel data. Die data word gekodeer in hierdie volgende temas wat verband hou met reaksie binne Gender-studies.

Dedication

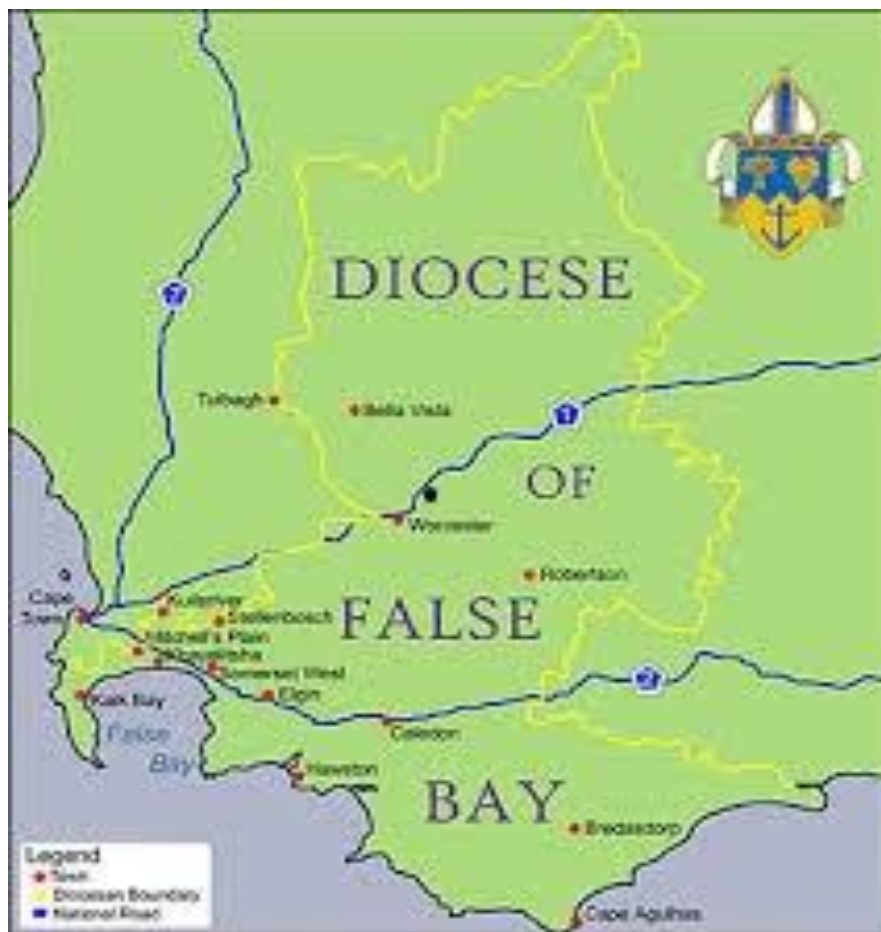
In memory of my late parents

Nomatu Angelina Hohlo & Mzawupheli David Hohlo

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I would sincerely like to thank God almighty for protection, providence, wherewithal throughout my academic studies. Many thanks go to my academic supervisor, Prof. Henry Mbaya for all his support, patience, guidance, supervision, spiritual and academic coaching throughout my studies in honours and master's degrees in Practical Theology (Missiology). I would also like to extend gratitude to my family for their challenges, encouragement, and all forms of support throughout my studies. To Stellenbosch University, Theological faculty, and staff for all the funds for my studies. I am eternally appreciative to colleagues especially Rev Fr Eston Pembamoyo for his encouragement critical discussions, arguments, and guidance. Most of all, my gratitude goes to the Anglican Diocese of False Bay and its leadership through Bishop Margaret Virtue, the Diocesan Chapter and all clergy for opening doors to provide a space for me to learn about and share their ministerial experience.

Table of illustrations



Source: <https://www.google.co.za>

Acronyms and Abbreviations

ACSA – Anglican Church of Southern Africa

FBD – False Bay Diocese

MU – Mother’s Union

CESA— Church of England in South Africa

REACSA— Reformed Evangelical Church of Southern Africa

Key terms used in the Thesis

Missiological

This is an adjectival term derived from word missiology, a term which refers to an area of practical theology. Missiology is concerned with investigating the mandate, message, and mission of the Christian church, especially the nature of missionary work. Rosh Langmead, (2013:2) seems to define missiology as a “dimension of all theological studies and as a subject area—to assist in providing a strong missional direction to the whole enterprise of theology and theological education.”

Missional

The term missional comes from the word mission, Bosch, (1991:1), in describing mission states that the term presupposes a “sender, a person or persons sent by the sender, those to whom one is sent, and an assignment.” The entire terminology thus presumes that the one who sends has the *authority* to do so. In other words, by participating into God’s mission the church becomes a missional church. However, to be a missional church Guder, (1998:11-12) states that the church must be biblical, historical, contextual, incarnational and must be pointing to the future. A “missional church is contextual,” which means that a” missional church is a church for the people,” by the people and for the people. In short, it is a people-centred church.

Ministerial

The word ministerial is an adjectival term derived from ministry. According to Coleman, (1989:9) “Ministry is doing something. It is not primarily a status or life- style. Nor is it essentially a sacred office. Christian ministry is an action. Ministries are functional. They are a concrete service to the community in the power and name of the gospel.” Thus, for a church or a member to be ministerial must be associated with actions related to the church’s ministry.

Thus, ministerial is more concerned with evangelism and thus David Power, (1980) states that ecclesial ministry is central to the church’s community evangelism and it shapes both the church and human community.

Missional Leadership

To understand the concept of missional leadership, the compound term must be separated from each other, considering that missional as a term has already been discussed. As such, leadership is the Spirit-led transformation of people and institutions through meaningful relationships to participate in God’s mission is seen as best suited to the adaptive leadership challenges that face

the missional church, and it allows the church to stop fretting over the church by entering into the dialogue.

Missio Dei

Bosch, (2009:390-393) understands mission as God's "attribute which is more than a church activity." Bosch states that the missionary nature of God which ultimately makes mission a movement from God into the world alongside the Son the Holy Spirit and the Father. This qualifies the mission of God to be Triune. Wright also asserts that in the same breadth *Missio Dei* should be 'biblically informed' which would ensure the privileged participation of God's people in response to the invitation in mission of God in the world... (Wright, 2006:22-23).

Imago Dei

An imaginative, embodied interpretation of the *imago Dei* specifically leads us toward realizing that our very human disposition or ability for ultimate religious meaning is deeply entrenched in our species' symbolic, creative behaviour, precisely in sacred ritual as that specific embodiment of discourse with God and with one another. "This view presupposes that the embodied human person has biologically emerged in history as a center of self-awareness, religious awareness, and moral responsibility" (Murray, 2007).

Sexism

Consequentially, Rakoczy (2004) asserts that "sexism is prejudice plus power directed against women undergirded by structures of patriarchy...Women...are inherently of lesser value than any male human being." Reuther (1993:242) asserts that "sexism is being understood to be both violence and violation to women's bodily integrity, humanity and capacity to full selfhood – which in itself is a distortion of male humanity." According to Reuther this is founded on an idea that "men are superior to women' simply because they are men" (cf. Conradie and Pillay, 2015:69).

According to Ackermann (2000) "Racism and sexism use much of the same methods to justify the domination of one group over another." The bible is used to qualify the hierarchical structuring of society, "the church, the family and the world...a specific order. Through the eyes of hierarchical thinking, life can only flourish if human beings are created on the basis that humans should rule this world by domination..." (Ackermann eds., *et. al.*, 2000:39).

Feminism

Feminism is the belief and advocacy that man and women have equal rights and opportunities. To illustrate it, Thurston, (1998:21) gives an example of the Roman legal system regarding women's status '*infirmitas sexus*.' According to the Roman "legal system women are classified as the weaker sex and should be under the custody of males." Similarly, Payne (2009:32-33) also states that "Hellenism had a broad misogynist shadow, to an extent that Plato regarded men superior to women." Thus, feminism asserts that "the misogynists in Hellenism must be considered. Feminism claims back the humanness and dignity of women as equal *imago Dei*" (Oduyoye, 1986:120-121).

Masculinity

Payne (2009:32) affirms that "in line with Plato, Aristotle affirms that the male is by nature superior and the female inferior; the male rules the female subjects; for the male is by nature better fitted to command than the female since the male is rational and the female is irrational." The duo further state that, "In terms of their virtues, they are also qualified differently; for man has cause to command and woman's path is one of subordination, and Plato goes so far as to describe a female as a deformed male."

Gender

According to Fiorenza, (2009:125) "Gender is understood not only as a biological difference prior to even birth, but especially as a cultural dimension, that is, as a stance or an aspect that affects the production of other cultural values, of other kinds of human interrelationship and other ways of thinking." Conversely, Juschka states that "Gender is something we all know, or think we know. Pettman (1997:448) asserts that gender is a social construct which "draws attention to the ways in which dominant groups can normalize or naturalize their own identities – simply put, they name others while remaining themselves."

Equality

Henrard states that "Equality includes the full and equivalent enjoyment to all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination maybe taken" (Henrard, 2002:24).

Power

Carr & Sloan, (2003:20) describes power as "the main axis around which oppression and exploitation revolve; this is because power is multifaceted and ubiquitous." Carr & Sloan, (2003)

state that “within power there is physical and psychological power. There is the power of the individual and the power of the corporation.” Agreeably, Olson, (2011:186-187) states that “the concept of power is a ubiquitous feature of religions viewed cross-culturally, although it appears under different names with distinct meanings.” Olson further asserts that “From this perspective of power, when a powerful person or thing is revealed it is set apart and distinguished from everything else.”

Authority

The word authority “comes from Latin *augere*, cognate with Greek *auxnein*, which means to cause to grow, to increase, and to enlarge” (Lacoste, (2005:697). “Growth is therefore the original meaning underlying the word ‘authority. Under the various senses it bears, etymology uncovers a dynamism that produces, promotes, and completes the bond, which unites people (Lacoste, (2005:697).

Hierarchy

In a popular sense, the hierarchy simply refers to the pope and the bishops. A hierarchy is any ranking of objects into grades, orders, or classes of increasing dominance or inclusiveness. As a social phenomenon, hierarchy is a specific type of social organization in which members are divided by status or especially authority. According to Jean-Yves Lacoste, (2005:697) “In church laws the word hierarchy “designates a religious structure characterized and determined by a power of transcendent origin.” Lacoste further states that “With the development of canonical ecclesiology in the 12th century, the church was characterized as a society ... made up of unequal classes – clergy for the church as a whole; hierarchy and laity – the various functions of which determined in turn further differences in rank” (2005:697).

Patriarchy

Reuther (2012:235) states that “Patriarchy is named as a historically contrived social system by which the fathers – that is, ruling class males – have used power to establish themselves in a position of domination over women and also over dependent classes in the family and society.” Conradie and Pillay (2015:68) state that it is an elevated norm. “As an elevated norm patriarchy dominates all other norms and relativizes all other power relations in society” (Cf. Coetzee, 2001:300). According to Coetzee “the elevation of the idea of ‘rule of the fathers has developed into a belief system where one social group exercises some form of dominion over another – extending into the political sphere of society.” Therefore, in that “sense, patriarchy serves as a hypernorm” (Coetzee, 2001:300).

Paternal

The word paternal describes something that must do “with fatherhood...Paternal originates from the Old French word of the same spelling, meaning of father. Paternal describes your father specifically, or fatherhood in general, like common paternal activities like father-son fishing trips” (<https://www.vocabulary.com/dictionary/paternal> accessed at Stellenbosch 26 June 2019).

Identity

According to Fearon (1999:4) “identity is people’s concepts of who they are, of what sort of people they are, and how they relate to others” (Hogg and Abrams, 1988:2). In other words, “identity is used to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture” (Deng, 1995:1). Identity “refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (Jenkins, 1996:4). National identity describes that “condition in which a mass of people have made the same identification with national symbols – have internalized the symbols of the nation ...” (Bloom, 1990:52). “Identities are relatively stable, role-specific understandings and expectations about self” (Wendt, 1992:397).

Racism

Betz states that “Racism is a political ideology that traces cultural and social differences back to racial causes, thus, making them seem natural and unchangeable. In racism’s hierarchical ordering, racists always occupy the highest rank.” Betz further asserts that “Everything they declare to be of lesser value is subjected to their rightful rule. Since racism has not scientific basis, it has recourse principally to conventional patterns of prejudice that yield its preconditions and its most important support” (Betz, 2011:608). Additionally, Ruth Benedict defined racism as: “...the dogma the one ethnic group is condemned by nature to congenial inferiority and another group is destined to congenial superiority... a dogma that the hope of civilization depends on eliminating some races and keeping other pure...one race has carried progress...throughout human history and can alone ensure progress” (cf. Schirrmacher, 2011:11).

Transformation

According to Bass, “Transformation entails high standards of moral, ethical, and personal conduct idealized influence (Bass (1985;1990) Bass asserts that “being transformational entails having a strong vision for the future (inspirational motivation), being able to challenge

organizational norms and encourage creative thinking (intellectual stimulation). Alongside this is the ability to identify and meet their followers' developmental needs individual consideration."

Koinonia

Koinonia denotes "fellowship and in that is also the significance of sharing in or to participate in the divine power of mutual mealtime together" (cf. Bromiley, 1988:447). Koinonia designates "the bearing of or to bear witness of the faith with others by teaching the gospel" (Mbaya, 2012).

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CHAPTER ONE

1. Study background information and outline

1.1. Introduction

The fundamental aim of this study is to investigate the impact of ministerial and leadership experience of women clergy in the Anglican Diocese of False Bay. According to Bevans Stephen & Schroeder Roger: “the mission history of the nineteenth century is the story of women...their particular roles...usually determined limited and under acknowledged subordination male-dominated...” (2011:218). Similarly, Haddad (2016:157) states that, women in the Anglican Church have for a long time been dominated by men.

According to Suggit and Goedhals (1998:92), owing to the Episcopal nature¹ of the Anglican Church, until the end of the twentieth century, the Anglican Church of Southern Africa (ACSA) did not consider “serious” the contribution of women in the spread of the gospel until 1992.² The study therefore seeks to explore what³ has been the women clergy’s experience as they minister in a church dominated by patriarchy and the age-old hierarchical traditions. In other words, the study intends to explore power relations with regard to gender (stereotype) roles assignment in leadership participation⁴ between male and female ministers as the dimension mission of God in the Diocese of False Bay.

1.2. Background information and focus

The Diocese of False Bay originated out of the mother Diocese of Cape Town in (2005), and is split into fifty-eight parishes, partially situated alongside the Pacific and largely along the Indian Ocean.⁵ The Diocese of False Bay is diverse in culture and ethnicity and comprise of people who speak three languages: IsiXhosa, Afrikaans and English. The diocese operates in an area “surrounded by poor people working mostly in wine farms and wine industries in an

¹Sacerdotal priesthood, ascribes sacrificial, spiritual, power and authority in church to the ordained male priests, the order transmitted to ACSA through Oxford Movement and the Society for the Propagation of Gospel in Foreign countries (SPG).

² Ordination of women 25th Anniversary celebrations (September, 25-27, 2017) of women’s ordination in A.C.S.A which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> Accessed at Stellenbosch, 2017 25 October.

³Cf. Osmer, R. R. 2008. *Practical Theology: An Introduction*

⁴See Verkuy, J. 1978. *Contemporary Missiology*, The church is a mere participant and not an authority in God’s mission

⁵ Bishop Margaret preaching at Southwark Cathedral, London, <http://www.falsebaydiocese.org.za/wp-content/uploads/sites/3/2013/10/pulpit.jpg> Accessed on 22 November 2018 at Stellenbosch, South Africa.

area strongly impacted...by the effects of Apartheid and hierarchical practices, which promoted women's domination in both church and society.”⁶

Missiologically speaking, ministry in the Anglican Church has been synonymous with maleness. Suggit and Goedhals noted that owing to the Episcopal nature⁷ of the Anglican Church, until the turn of the 20th century, ACSA did not take “serious” women's contribution in the spread of the gospel (1998:92). Therefore, the study seeks to investigate what has been the experience of women clergy in the Anglican Diocese of False Bay since women's ordination started in ACSA in 1992⁸. The study intends to enquire how a few selected women clergy have experienced their leadership in their call as agents in mission and transformation⁹ in community and church dominated by patriarchy. To put it in a different way, this study intends to explore as to whether being an ordained woman in a predominantly patriarchal and hierarchical context might be a challenge or an opportunity in the church's efforts towards mission and transformation in church and society.

Correspondingly, the study aims to examine the women clergy's ministerial and leadership experience within the understanding of the missional calling of the church viewed within the framework of *missio Dei* inclusivity that consider “...the church [women and men] as the instrument of God's mission...” (Bosch 1991:390). In view of the missional and *ecclesial* nature of the church, Guder ed. et.al., (1998:9) states that the church, (which is men and women together), is “...a sent people, called and sent where they are as witness to the gospel... with a possible missional ecclesiology...centred on hope...” Guder's reference to ‘hope’ therefore relates the church to *redemption* and *liberation* tasks. In the light of liberation, Bosch (1991:512) therefore, highlights the church's missional obligation through its “...multifaceted ministry, [of] witness, service, justice, healing, reconciliation, liberation, peace, evangelism [and] fellowship...” Thus, the study sets out to investigate whether women in the church are envisaged together with men as co-facilitators of hope, healing, justice, and liberation,

⁶ See Pembamoyo E., (MTh Thesis 2017:19) The English Church Women's Association (ECWA): Empowering towards partnership in mission or entrenching gender inequality?

⁷ Concerned with sacerdotal priesthood, ascribes sacrificial, spiritual, power and authority in church to the ordained male priests, the order transmitted to ACSA through Oxford Movement and the Society for the Propagation of Gospel in Foreign countries (SPG) see Butler 1937, Catholicism, Anglicanism, Apostles, Dissent, Conservatism (JSTOR) Vol 6. N02 June 1937:101-112)

⁸ 25th Anniversary celebrations (September, 25-27, 2017) of women's ordination in A.C.S.A which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> Accessed at Stellenbosch, 2017 25 October.

⁹ As discuss by Bosch, D. 2011 in *Transforming Mission: Paradigm Shift in Theology of Mission*

particularly considering the “cry and lamentation”¹⁰ raised in the women’s ordination celebrations in 2017.

To be specific, this research seeks to examine to what extent the church as the main participant in the multifaceted mission might have influenced the women clergy’s ministerial experience of “inequality, injustice and exclusion”¹¹ in False Bay Diocese and how that has affected the mission over the years. Therefore, the study seeks to investigate as to whether missiologically speaking, the ministerial experience of women in a male dominated context becomes an issue of gender justice and human rights (cf. Hendriks, et al., 2012). In other words, this study examines the ministerial experience of women given patriarchy—hierarchy and gender roles assignment in the light of the church’s nature in terms of *Martyria* (Witness), *Kerygma* (Preaching), *Koinonia* (Fellowship), *Diakonia* (Service), and *Liturgia* (Liturgy) with regard to women’s full participation as equal agents in mission.

To state it in another way, study is about the ministerial and leadership experience of the women clergy in the Anglican Diocese of False Bay in Cape Town in South Africa. The Anglican Church in Southern Africa (ACSA), in terms of tradition is Anglo-Catholic. (Sykes S., & Booty E., 1988; see also Mbaya 2014). The ACSA therefore connected to the 18th and 19th century missionary tradition associated with the Oxford Movement.

In terms of ministerial leadership, the ACSA is Anglo-Catholicism in nature. It owes much from the Oxford Movement that came to minister in the ACSA. The Oxford Movement observed a sacred and pure ‘sacerdotal priesthood’ (cf. Mbaya, 2014). Referring to Anglo-Catholicism as sacerdotal priesthood simply means that those called into ministry are not only highly qualified graduates, rather men with high sense of dedication and are pure. In other words, the ministerial and leadership style of the Anglican Church in Southern Africa has been male dominant, chauvinistic and episcopal, Haddad (2001).

In the Anglican episcopacy, the office of the bishop is patriarchal and hierarchical in nature. However, the synod, which consists of the house of the laity; house of priests and house of bishops make resolutions with which the bishop should lead (see Evans, 1990:23). The bishop and priests are ordained and thus have authority and power to administer sacraments.

¹⁰ 25th Anniversary celebrations (September, 25-27, 2017) of women’s ordination in A.C.S.A which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/>

¹¹The 25th Anniversary celebrations (September, 25-27, 2017) of women’s ordination in A.C.S.A

According to Sykes and Booty, (1988:290) for many years up to 1992, the ordained ministry in the Anglican Church was identical with maleness. Thus, authority and power to administer sacraments was only exercised and limited to men. That implies that, women could not be ordained as priests and have thus been associated with only supportive work (see Suggit & Goedhal, 1998). Onwunta (2009:72) emphasizes the domestication of women's roles in society and in church.

Therefore, regarding the structure with hierarchies, the ACSA, this study seeks to explore the experience of the women clergy in the Diocese of False Bay since 1992 when ordination of women was accepted in the ACSA. On the other hand, this raises the questions as to whether the missionary model of the Anglican Church might have affected the ministerial and leadership of women clergy in the Anglican Diocese of False Bay.

To state it differently, the study intends to examine the ministerial and leadership experience of women clergy. The first women's ordination in the Anglican Church of Southern Africa (ACSA) took place in 1992.¹² In 2017 women in the ACSA celebrated 25th anniversary of the ordination of women. The study therefore seeks to engage with the ministerial and leadership experience (regarding the continued cry and lamentation) made during the 25th anniversary celebrations of ordination of women in the ACSA in 2017.¹³ The study intends to appreciate the women's contribution as equal agents in *missio Dei* in the Anglican Church of Southern Africa (ACSA) since 1992.

Bosch, (1991) relates *missio Dei* with God's mediating salvation. That is to say in *missio Dei* Bosch is concerned with "the quest for justice, evangelism, contextualisation, liberation, inculturation, common witness, ministry of the people of God..." (368-510). Therefore, the study aims to explore ways in which the ministerial and leadership experience of women clergy in the Diocese of False Bay affected their participation as equal and free agents with men in their ministry and leadership roles.

Nevertheless, available information on ground indicates women's cry and lamentation,¹⁴ suggesting as if male domination continues. Similarly, Suggit and Goedhals, assertion

¹² <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> Accessed at Stellenbosch on 25th October 2017.

¹³ <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/>

¹⁴ Govinden, B. No Time for Silence: Women, Church and Liberation in Southern Africa '...There is a cry everywhere, everywhere in the world, a woman's cry is being uttered. The cry may be different, but there is still

(1998:92) that, the Anglican Church until the turn of the 20th century did not take serious women's contribution in (mission) could still be a challenge. In other words, this raises a question as to how *missional* the Anglican Church could be if it did not take 'serious' the contribution of women.

In terms of a missional church, Guder, (1998) suggests that a "missional church is a people-centered church." In other words, a missional church is an inclusive church; "one that is still biblical, historical, contextual, incarnational and still points with hope to the future" (cf. 1-12). A missional church is therefore not only a church for the people, by the people and through the people, rather it is a church where men and women are equal participants in mission.

Niemandt, (2012:5) states that "A missional church participates in a different kind of dance...but the dance of the Trinity, described by the Eastern church fathers as the perichoresis, the dance of the Triune God that invites the whole of creation (men and women), to join in with the Spirit. The church is seen as the image of the Trinity and finds the essence of its identity and the agency in the Trinity" (Karkkainen, 2002:175; Branson, 2007:125). In other words, a missional church has the criteria of understanding itself in relation to the *missio Dei*, the life and mission of God universally.

Furthermore, Niemandt (2012:9) states that "A missional church is a community of followers called by the Spirit on a journey of discernment. The church is the pilgrim people of God. Therefore, missional leadership is a turn towards discernment by God's pilgrim people (Newbigin, 1987:1; Hendriks, 2004:30)." In simple terms, Niemandt's use of the word 'universal' and Newbigin's use of 'pilgrim people' for the church implies men and women together.

Correspondingly, Guder (1998), and Gibbs (2000) reflect on the *missional*¹⁵ and *theological*¹⁶ perspectives of a missional church. Therefore, within the framework of gender and role assignment, theology and missional discussions, the study intends to examine how missional is the ACSA. Thus, the study explores the ministerial and leadership experience of women clergy since the ordination of women in 1992. The study also seeks to find out whether racism,

a certain unity (African Literature Today 15).' In: Ackerman, D. Draper, J. A. & Mashinini, E. (ed.). 1991. Women Hold up Half the Sky: Women in the Church in Southern Africa, page 275, Cluster Publications: Pietermaritzburg.

¹⁵ Guder, 1998. *Missional Church: A Vision for the sending of the Church in North America*. Eerdmans.

¹⁶ See Schüssler, (1993)

classism, patriarchy, and paternal attitudes influenced the leadership and pastoral experience of women serving as clergy in the Anglican Church.

Additionally, the study also attempts to relate the ministerial and leadership experience of the ACSA to the worldwide women clergy in the Anglican Communion. Thus, prior to the ACSA's 1992 ordination of women, the story of women ordination had been discussed in the worldwide Anglican Communion. The journey started with Li-Tim Oi's ordination on January 25, (1944)¹⁷ in Hong Kong. Eventually, the Episcopal Church in America on July 29, 1974 took the women's ministerial and leadership discussion further to another level as they ordained eight women (Adams, 2014). A remarkable level was reached when the Anglican Church of Southern Africa (ACSA) resolved and went ahead of Britain to ordain its first women clergy in 1992.

Alongside the 1992 women's ordination, was the re-demarcation of the Diocese of Cape Town, in 2005 whereby thirty women clergy ordained in the mother diocese, found themselves in the newly formed Diocese of False Bay.¹⁸ Thus, as ACSA celebrated 25th anniversary of women's ordained leadership in 2017, the Diocese of False Bay already had been benefiting from the ministerial and leadership of more than thirty women clergy by 2005, and by 2012; a woman bishop.¹⁹

In spite of the anniversary celebrations, however, following the statement published online at the anniversary celebrations, there still seems to be a cry with lamentation. Women clergy still experience some sort of gender-related exclusion, inequality, and injustice that remains in the leadership, structures and practices of the church"²⁰ In the celebration remarks, women clergy still expect more work should be done "...collaboratively for the transformation of church structures and practices [for it] to truly become an inclusive and life-giving Church."

Therefore, in the light of the anniversary statement, the research seeks to examine women's leadership and ministerial experience within the Diocese of False Bay. In other words, the

¹⁷ See <http://anglicanchurchsa.org/mission/women-and-gender> [Online]. Accessed at Stellenbosch [2018, 09 November].

¹⁸ <http://www.falsebaydiocese.org.za/wp-content/uploads/sites/3/2013/10/pulpit.jpg> The mother Diocese of Cape Town was sub-divided into Saldanha Bay and False Bay Dioceses found in Bishop Margaret's speech and sermon at Southwark Cathedral, London.

¹⁹ The Rt. Revd. Margaret Brenda Virtue consecrated in 2005 succeeding Emeritus Bishop Right Reverend Mervyn E. Castle.

²⁰ <https://anglicanchurchsa.org/mission/women-and-gender/25th-anniversary/> Celebrations to mark 25 years of women's ordination in (ACSA) Accessed at Stellenbosch 10 May 2017.

anniversary narratives, suggests the presence of gaps in the ministerial and leadership experience of women clergy in ACSA. The study therefore intends to investigate as whether being a woman clergy serving in a patriarchal and hierarchical system in the Diocese of False Bay affected powers relations and assignment of roles between men and women and therefore affected women's participation as equal agents in mission.

1.3. Problem Statement

Suggit and Goedhals, (1998:92) asserts that owing to the Episcopal nature of the Anglican Church, until the turn of the 20th century, did not take 'serious' women's contribution in the spread of the gospel until (1992).²¹ In referring to the 'Episcopal nature' Suggit and Goedhals are perhaps concerned mainly with sacerdotal priesthood that the Anglican Church has embraced. According to Butler, (1937), sacerdotal priesthood ascribes sacrificial, spiritual, power and authority in Church to only the ordained male priests. Sacerdotal priesthood is the order, or tradition transmitted by missionaries to ACSA through Oxford Movement together with the SPG countries. The Oxford Movement and the SPG recognised women's participation limited to only domestic and motherly roles (cf. Haddad, 2016).

Haddad further states that, women in the Anglican Church have for a long time been dominated by men (2016:157). Haddad's remark shows the extent and how sacerdotal priesthood is rooted deep into the ACSA even after 1992 when the ordination of women was accepted. In agreement with Haddad, Bevans & Schroeder state that: "...the mission history of the nineteenth century is the story of women...their particular roles...usually determined, limited and under acknowledged... subordination... [and is visibly] male-dominated..." (2011:218).

The subordination and male domination of women clergy is certainly noted in the 'cry and lamentation' of the clergy women in the ACSA's 25th Anniversary celebration of the ordination of women in 2017. The cry and lamentation imply that there could still be some experiences which might have some affinity to the sacerdotal practices. In the light of continued marks of sacerdotal practices in the ACSA, the study therefore seeks to explore 'what' (cf. Osmer, 2008) has been the women clergy's experience as they ministered in a Church system dominated by priesthood practices that upholds male power and authority?

²¹ Ordination of women 25th Anniversary celebrations (September, 25-27, 2017) of women's ordination in A.C.S.A which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> Accessed at Stellenbosch, 2017 25 October.

In other words, what has been the experience of women clergy in a patriarchal system full of paternal attitudes, besides the age-old hierarchical traditions of the ACSA particularly in the Diocese of False Bay. To put it in another way, the study intends to explore power relations with regard to gender roles assignment. The study examines limitations setting in ministerial leadership participation of female clergy from the missional dimension. Thus, the study intends to investigate whether the ACSA, and mainly the Diocese of False Bay considers itself as a ‘mere’ participant and not an authority in mission (cf. Hoekendjik, in Verstraelen, 1995:443) and also compare Bosch, (1991) as he states that mission flows out of God’s heart and purpose formation.

Reflecting on the twenty-fifth Anniversary celebrations of women’s ordination statement²², the leadership and ministerial experience in the ACSA is likely still synonymous with maleness (cf. see Butler, 1937).²³ In other words in spite of their ordination in the ACSA, women clergy have continued to encounter some forms of male domination²⁴ (also see Suggit and Goedhals, 1998). Against this androcentric background, the study enquires what has been the ministerial and leadership experiences of the women and men from three ethnic groups, since the time when women were ordained in the ACSA. The enquiry is concerned mainly with *how* the sacerdotal nature of the Anglican priesthood might have promoted inequality, hierarchy, classicism, and gender roles assignment in the ACSA, particularly in the Diocese of False Bay in Cape Town in South Africa.

1.4. Research Question

This study seeks to attempt the question:

In what ways has the ministerial experience of women clergy in the Diocese of False Bay impacted on their leadership and participation in missio Dei? To be specific, this research seeks to examine the extent the church like the main participant in mission, might have

²²25th Anniversary statements focus is to: “Commemorate the years of Struggle leading up to the first ordination of women to the priesthood in 1992; Celebrate this 25th anniversary as a victory over exclusion, inequality, and injustice in the church; Cry with lamentation for the exclusion, inequality, and injustice that remains in the leadership, structures and practices of the church; Critically consider the nature of these practices of exclusion, inequality, and injustice and how they continue to marginalize women; Commit to work collaboratively for the transformation of church structures and; practices to truly become an inclusive and life-giving church.”

²³Sacerdotal priesthood, ascribes sacrificial, spiritual, power and authority in church to the ordained male priests, in Catholicism, Anglicanism, Apostles, Dissent, Conservatism (JSTOR) Vol 6. N02 June 1937:101-112)

²⁴ 25th Anniversary celebrations (2017, 25-27, September) of women’s ordination in A.C.S.A. Accessed at Stellenbosch, [2017, 25 September].

influenced the women clergy's ministerial experience of "inequality, injustice and exclusion"²⁵ and how that has affected women's full participation in "mission" over the years.

The study seeks to investigate as to whether missiologically speaking, the ministerial experience of women in a male dominated context becomes an issue of power, authority, gender justice and also an issue in human rights (cf. Hendriks, Mouton, Hansen, & le Roux, 2012). In other words, the study examines the women's ministerial experience given the patriarchy—hierarchy and gender roles assignment in the light of the church's hierarchical and patriarchal nature and given its tasks in terms of *Koinonia* (Fellowship), *Kerygma* (Preaching), *Diakonia* (Service), *Martyria* (Witness), and *Liturgia* (Liturgy) with regard to women's full participation as equal agents in mission.

Concerning the terms discussed above, the word martyr simply means witness, in the New Testament it is translated as one that testifies to Christ's persecution and death. Some have lost their lives and are called martyrs (Acts 22:20). While *diakonia*, as delivered through service, "is related to the ministry as an obligation driven by personal commitment" (see Mbaya 2012). According to Bromiley, "the Greek term *koinonia* denotes to share and to partake" (1988:447).

Bromiley notes that for the Greeks, Bromiley notes that "for the Greeks there is friendship, community, fellowship, (*koinonos*), generosity (*koinonikos*) and participation." The term "*kerygmatic* comes from the Greek word *kerygma*, which means to preach or preach. The Greek *leitourgia*, is a combination of an adjective *leitos*, meaning it refers to the people (*laos*), and *ergon*, a noun meaning work."

By implication, no terms discussed above associate the meaning and practice of all the above missional tasks with masculinity. Which means that each could be a witness of service, fellowship, preaching, and as equal agents as others in mission. Men and women are therefore all called equal disciples of the gospel. This implies that the submission of women to the special treatment in terms of their gender should not be a prerequisite for the mission. It is on this background that this study endeavours to understand women clergy service and experience. Mbaya (2012:2) argues that the understanding and practical application of aforementioned terms fosters a sense of service, while generating friendship and enhance fellowship which also increases 'social capital'.²⁶

²⁵The 25th Anniversary celebrations (2017, 25-27 September) of women's ordination in ACSA.

²⁶ Robert Putnam, 1995:200 refers to social capital as a tool applicable for social research.

In view of the issue of inequality and gender role assignment in the church, one notes a sharp contrast between how Jesus treated women (Luke 8:3ff) and how the church has treated women even after their ordination was accepted in the ACSA. It raises a question as to how the ACSA views the concept of *imago Dei* in line with the call of “disciple of equals” (Schüssler, 1993). To put it in a different way, this study intends to explore as to whether being an ordained woman in a predominantly patriarchal and hierarchical context does affect in any way the men’s subordinate perception about women and therefore treat them as equal agents in mission?

1.5. Research sub-questions

1.5.1. What impact does inequality, injustice and exclusion as mentioned in the 25th year celebration of women’s ordination have on the ministerial and leadership experience of women clergy in the Diocese of False Bay?

1.5.2. How does the structure, traditions, and policy of the church contribute to the current ministerial and leadership experience (cry and lamentation for inequality, injustice, and exclusion) for women clergy in the Diocese of False Bay?

1.5.3. To what extent does the current women clergy’s leadership and ministerial experience affect full participation of women in mission and transformation in the Diocese of False Bay?

1.5.4. How does the current women clergy’s ministerial and leadership experience relate to the legacy of Apartheid; racism, classism, and sexism and to what extent does that affect church mission in transformation given the dawn of multiparty democracy in the South African society?

1.6. Aim

This study aims to investigate the impact of power relations and hierarchy in the ministerial and leadership experiences of the selected women clergy in the Anglican Diocese of False Bay with a view to appreciate women’s contribution as equal agents in *missio Dei*.

1.7. Objectives

1.7.1. To explore the impact of inequality, injustice, and exclusion on the ministerial and leadership experience of women clergy in the Diocese of False Bay from 1992.

1.7.2. To examine the structure, traditions, and policy of the church contribution to the current ministerial and leadership experience for women clergy in the Diocese of False Bay.

1.7.3. To analyse the extent to which the current women clergy's leadership and ministerial experience affect full participation of women in mission and transformation in the Diocese of False Bay.

1.7.4. To develop a new and balanced 'landscape' whereby women and men exercise equal opportunities in the mission and transformation of society.

1.7.5. To draw conclusions and make recommendations from the women clergy's ministerial and leadership experience and its impact on equal participation of women and men as agents in God's mission and transformation in False Bay Diocese.

1.8. Research Hypothesis

Women clergy and their ministry in the Diocese of False Bay are not fully accepted. Despite women's ordination since (1992) and following women's lamentations during the 25th birthday celebrations in (2017), power relations between men and women (patriarchy and domination) are still relatively present in the Church system. I would like to talk to women and to test the hypothesis: In what ways has the ministerial experience of women clergy in the Diocese of False Bay impacted on their leadership and participation in *missio Dei*?

1.9. Motivation and Rationale for the study

As a young woman, theological scholar, and lay minister in the Anglican Diocese of False, I considered taking full-time ministry as a clergy. But my tensions and anxieties apparently are related to the Church's patriarchy where it seems that "...the Lordship of Jesus Christ has been translated to mean the lordship of men..." (Grant, 1989:64). Chifungo (MTh SU Thesis 2017 1-2, 15-16) also seems to bear witness. Phiri, (1997:43) likewise point out and attributes the oppression and marginalization of women in ordained leadership to the misinterpretation of scriptures. Thus, the Lordship of "...Jesus Christ has been defined within the...parameter of male consciousness" (Grant, 1989:64) that seems likely to emancipate "women's oppression and marginalization ..."

Therefore, it still is uncertain whether one could decide to consider ordination into the priesthood given the current ministerial and leadership experience as observed in the 25th anniversary celebrations of women's ordination. The current experience seems to be in sharp contrast to the actual practice and behaviour of Jesus Christ towards women (John 4:1-51; Luke 19:25-27).

As an interested and concerned lay minister, may be distracted to take a decision to be committed into fulltime ministry besides the present 'cry and lamentations' among the clergy women in ACSA after over 25 years of women's ordination. Beyond personal reasons and anxieties about full-time ministry in the Anglican denomination within False Bay Diocese. This study intends to encourage women to get to know and organize themselves in such a way that they educate, support, and build one another within various church and social contexts or levels.

1.10. Theoretical Framework

The study uses the theoretical²⁷ lens of *missio Dei* with regard to the concept of '*missiones ecclesiae*' (Bosch, 2011:531). This means that God is author of mission and church that is (men and women), which implies that the church only take part in God's mission for the salvation of people and the earth. Thus, men do not have absolute power and authority over women, but they are important equal agents as church participates in *missio Dei*. Otherwise, women and men are equally reflect the image of God, *imago Dei* thus, all of them deserve similar dignity and opportunity as they strive to take part the ministerial and leadership roles in Church and society (see Claassens & Klaas, 2013:52). With the study being an intentional missiological, focus on the leadership and ministerial experiences of women in the Church. The theory of intersectionality is therefore embraced. According to Storberg *et. al.*, (2017) *Intersectionality*²⁸ is the "complexity of experiences in social and organizational settings due

²⁷ "Theories deeply influence the way we understand and make sense of the world, ...is described in more detail in this section, theories can influence the future. According to Corley and Gioia (2011:12) define theory as 'a statement of concepts and their interrelationships that shows how and or why a phenomenon occurs. Additionally, humans absorb language and words in theory and become consciously or unconsciously led by interpretation of the words. In such a process, humans make meaning of theories and then make judgements about worth or value or appropriateness of a circumstance."

²⁸ Storberg-Walker, J. & Haber-Curan, P. (eds.). 2017. *Theorizing Women and Leadership: New Insights and Contributions from Multiple Perspectives*, Information Age Publishing Inc: Charlotte, NC. [Online.]. Available: www.infoagepub.com

to the confluence of race, class, and gender, amongst other identity characteristics.” In the process of applying intersectionality, scholars “critically interrogate how identity characteristics have an effect upon individual agency and societal inequity.”

Furthermore, the study will challenge new ways of considering what Storberg, (2017) coins ‘structural inequality’ through the lens of mission and transformation, respectively. With reference to the leadership and ministerial experiences of women clergy in the Church. Intersectionality will assist in the process of conscious acknowledgement of “how oppression and privilege operate. Moreover, the theory of intersectionality highlights the ‘hierarchical discourse in women’s leadership... thereby surfacing women’s leadership identities and leadership experiences.”

From another perspective, this study is viewed from the concepts of gender roles assignment between male and female members in church. Joosoep Keum, consider the Church and mission as “an overflow of the infinite love of the Triune God... which express our [men and women’s] reconciled relationship... (2013:92).” Bowers du Toit in (Richard, & Davenport, 1997) likens this reconciled relationship to *kenotic* expression—self-emptying love of God to the people and entire world as is presented in (Phil. 2:7).

In kenosis, the love and humility of God is realized through the human birth of Jesus, simple and humble life—willing to eat, work with the despised and marginalized of society, ministry to all, death even death on the cross and Jesus’ resurrection as an example to all believers men and women together in the eschaton. Thus, kenotic relationship between men and women identifies the church both as a “*kenotic*” church and as a “*missional*” church in which men and women experience the “kenosis” (love) of equal partners in mission.

Correspondingly, the study aims to argue for the women clergy’s ministerial and leadership experience within the understanding of the *missional* calling of the Church viewed within the framework of *missio Dei* and its inclusivity that consider “...the church [women and men] as the instrument of God’s mission...” (Bosch, 1991:390). In view of the *missional* and *ecclesial* nature of the Church, Guder ed. et.al., (1998:9) states that the church, (which is men and women together) is “...a sent people, called and sent where they are as witness to the gospel... with a possible missional ecclesiology...centred on hope...” Guder’s reference to ‘hope’ therefore relates the church to *redemption* and *liberation* tasks. In the light of the discussion with regard to liberation, Bosch, (1991:512) therefore, highlights the church’s missional obligation as a

“...multifaceted ministry, [of] witness, service, justice, healing, reconciliation, liberation, peace, evangelism [and] fellowship...”

In spite of Guder’s description of the church and in relations to the church’s multifaceted ministry illustrated by Bosch; Haddad, (2016:157) still asserts that, women in the Anglican Church have for a long time been dominated by men. In other words, Haddad argues that women to this day still look forward to liberation, peace for justice, healing in Church and society. Women clergy, therefore, continue to experience domination and exploitation in Church (see 25th Anniversary of women’s ordination in ACSA 2017). Thus, the study sets out to investigate whether women in the Church are envisaged together with men as co-facilitators of hope, healing, justice, and liberation, particularly considering the “cry and lamentation”²⁹ raised in the women’s ordination celebrations in 2017.

Finally, although not least, the study explores mission and partnership within the conceptual framework of power-relations, authority, and the development of mutual relationships between equal agents in *missio Dei*. To that extent, Van der Water, (2011:37) asserts that “...partnership expresses a relationship...based on trust, mutual recognition and reciprocal interchange...” between equal partners.

Similarly, Kirk (1999:188) asserts that reciprocal interchange of power between equal partners possibly expresses the New Testament *koinonia*. In a *koinnoia* “... all parties concerned [men and women] bring their best to the table from the gifts and abilities that God has bestowed on each, irrespective of the age, sex, gender, class, colour, or race” (cf. Van der Water, 2011:55-56). That is to say; men and women share the same ministerial and leadership experiences as they serve in Church or society.

1.11. Theoretical Point of Departure

According to Adasi, (20016:1-2), “Women have for a long time been associated with thrilling of the Christian mission and ministry...” But it has taken them many years before being accepted as full and equal participants with men in ministerial leadership of the Church. However, although women have been accepted for ordination there are still some challenges and controversies as they serve in various ministerial leaderships positions in Church. For that

²⁹ 25th Anniversary celebrations (September, 25-27, 2017) of women’s ordination in ACSA which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/>

matter, Pillay, (2017:1) asserts that “The controversial issue [is] (and remains?) undergirded by the gender of clergy justified (explicitly or implicitly) by the gender of God...” In other words, “male character as distinct from female character is necessary” for priesthood.”

These sentiments are also expressed by Anglican women clergy as they celebrated the 25th anniversary of their ordination in 2017. Women clergy called the church “for the immediate use of liturgy that does not perpetuate patriarchal leadership and authority” therefore urged the ACSA to apportion sufficient funds for leadership formation and women’s training.” Therefore, this study seeks to investigate the ministerial and leadership experience in the Diocese of False Bay since 1992 when the ACSA accepted women’s ordination.

1.12. Research Potential Impact

This study, besides being a resource in the institution of higher education will assist the church to evaluate the present ministerial experiences, challenges and opportunities of the ordained leadership of women, and thus enable the diocese to strategize to address the cry and lamentations raised as the ministerial experience of women during 25th celebration of women’s ordination in ACSA particularly in False Bay Diocese. Moreover, this study will contribute to the gender discussion particularly as it focuses on the roles of women alongside men in church and society. Therefore, through this study there is intent to bring about transformation in church and society.

1.13. Research Limitations and Ethical Issues

The research is limited to and focusses on the ministerial experience of fifteen women clergy across the Black, White and Coloured ethnic background. However, to balance the equation the study will interview five male clergy, five lay women and five laymen within the Anglican Diocese of False Bay. However, the finding of the research may apply to ACSA member Dioceses and beyond. Since the study is conducted by a female researcher, men in authority had mixed reactions and feelings of partiality or preference that were raised, until a thorough explanation that the study was taken in good faith in order to allow equal participation, had to be made.

An internal ethical application and clearance was granted by Bishop Margret B Virtue of the Diocese of False Bay. However, since this study involves an investigation into human behaviour, research clearance from the Research Ethical Committee (REC) was given after a

long and difficult process. Nevertheless, according to Hendricks, in the MTh Thesis Stellenbosch University in March, (2018:1), the REC's ethics-review process is somehow rigid, and that it enforces natural science standards on the social sciences. Yet, in agreement with Bryman (2012:131) sound ethics in a research process contributes to good outcome and maintains the reputation of and the researcher as well as the institution under which the research is conducted.

This is "qualitative and quantitative" study seeking to conceptualize the impact of women clergy categorized as the "other" in a male dominant Anglican clergy ministerial leadership. Therefore, sampling interviews were conducted, and as such, interviewees had to be consulted to give consent to participate or opt out. Although it was indicated prior to participation that there will be no emoluments, some participants still expected incentives. There was no participant who needed emotional after-effects participants counselling facilities.

1.14. Literature Review

According to Suggit and Goedhals, owing to the Episcopal nature³⁰ of the Anglican Church, until the turn of the 20th century, ACSA did not take "serious" women's contribution in the spread of the gospel (1998:92). Suggit and Goedhals' sentiments are still reflected many years later in the anniversary celebrations of women's ordination in ACSA in 2017. Arguably, Rakoczy (2004:198) asserts that women make up the "60%, 70% or even more of a local congregation gathered to worship." Additionally, Rakoczy draws from Oduyoye that "these churches, which most often take the form of patriarchal hierarchies, accept the material services of women but do not listen to their voices, seek their leadership or welcome their initiatives" (Oduyoye, 1995b: 172-173).³¹ Thus, what could be the reasons advanced forward for the continued domination and discrimination in the ministerial experience and leadership of women clergy in the dioceses since women's ordination started in ACSA in 1992?³²

On an alternative level, the study uncovers to which extent the ministerial experience and leadership of the selected women clergy has affected their call as equal agents³³ of mission and

³⁰ Concerned with sacerdotal priesthood, ascribes sacrificial, spiritual, power and authority in church to the ordained male priests, the order transmitted to the ACSA, see Butler 1937, Catholicism, Anglicanism, Apostles, Dissent, Conservatism (JSTOR) Vol 6. N02 June 1937:101-112)

³¹ See: Rakoczy, S. 2004. In Her Name: Women Doing Theology. Cluster Publications: Pietermaritzburg, 198

³² 25th Anniversary celebrations (September, 25-27, 2017) of women's ordination in ACSA which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> Accessed at Stellenbosch, 2017 25 October.

³³ Schüssler, F. E. 1993. *Disciples of Equals: A critical Feminist Ekklesiā-logy of Liberation*

transformation³⁴ in community and church? In other words, this research explores as to whether being an ordained woman in a predominantly patriarchal and hierarchical context might be an opportunity, threat, weaken or strength in the Church's efforts towards mission and transformation in Church and society.

Correspondingly, the study examines the women clergy's ministerial and leadership experience within the discussion of *missiones ecclesiae* in view of the nature of the church's calling into mission. This study is viewed from an inclusive "... doctrine of the Trinity, [that consider] ...the church [women and men] as the instrument of God's mission..." (Bosch 1991:390). In the real sense of the terms *missional* and *ecclesial* nature of the church, Guder ed. *et.al.*, (1998:9), states that the church (which is men and women together) is "...a sent people, called and sent where they are as witness to the gospel... with a possible missional ecclesiology..." in other words, the term 'church' has been used to refer to both men and women over the years witnesses of peace, joy, love and hope.

Guder therefore states that, the church is "...centred on hope message and demonstration of the in-breaking reign of God in Jesus Christ..." (1998:9). It is likely that the Church's main concern is to bring hope for redemption and *liberation* to the followers. It is possibly a challenge that instead of singing redemption and liberation songs, clergy women continue to lament exclusion in leadership and ministerial in the church. In the light of liberation, Bosch (1991:512) states that, church's participation in *missio Dei* is concerned more with the "...multifaceted ministry, in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism [and] fellowship..."

However, the question still to be answered is how could the church participate fully in the multifaceted ministry of witness, service, justice, healing, reconciliation, liberation, peace, while it is dominating and marginalising women? Thus, the study set out to investigate whether the church envisage itself as a sincere facilitator of hope, healing, justice, and liberation, particularly considering the 'cry and lamentation'³⁵ as highlighted in women's ordination celebration in 2017.

³⁴ As discuss by Bosch, D. 2011 in *Transforming Mission: Paradigm Shift in Theology of Mission*

³⁵ 25th Anniversary celebrations (September, 25-27, 2017) of women's ordination in A.C.S.A which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/>

In the light of the church's continued gender discrimination and roles assignment, considering the backdrop of the legacy of apartheid in the Diocese of False Bay and under the influence of the Episcopal hierarchical leadership style; in the words of Grant, "men have, in fact projected themselves as the subject with the authority, power and domination over women" (Cf. Grant, 1989:64). Henceforth, Dana (1975:117) asserts that: "women's roles [have always been] restricted to those of a servant rather than a [partner], spouse or lover." Nussbaum (2000:5) also adds that: "women have all too often been treated as supporters of the ends of others, rather than the ends in their own right..."

Despite Dana, Nussbaum's and many others' expression regarding continued women's discrimination and apportioned auxiliary roles, the Diocese of False Bay is currently under the leadership of a woman Bishop. Thus, this study explores what might have been the ministerial leadership experience of women and male clergy in the Diocese of False Bay given the Bishop is a woman? The study enquires the clergy women's experience in ministerial and leadership in the Diocese of False Bay particularly with regard to the 'cry and lamentation' in the ACSA in 2017, many years after ordination and consecration of women. What reasons are given for the 'cry and lamentation' of women when women are already in church leadership?

Reflecting on Grant, assertion, church ministerial leadership style and system, generally seems to be closely connected to patriarchy where "...the Lordship of Jesus Christ has been translated to mean the lordship of men..." (Grant, 1989:64). In view of patriarchy, Rakoczy, (2004:11) refers to the paternal and patriarchal state of affair between men and women in Church, *kyriarchy*. The term *kyriarchy* "is derived from Greek *kyrios* which means Lord. This means that the church using terms of male superiority, ...Jesus Christ has been defined within the narrow parameter of male consciousness" (Grant, 1989:64), that emancipates "women's oppression and marginalization more often based on the cultural traditions and "misinterpretations of Scripture" (see Chifungu, 2017).³⁶

Similarly, Phiri possibly referring to the Presbyterian Church in Central Malawi, attributes the oppression and marginalization of women in leadership to the misinterpretation "of Genesis and the letters of the Apostle Paul" (Phiri, 1997:43). Phiri, (2001:87) further argues that religion, continue to assign women to some lowest and most unimportant positions and this

³⁶ In her Masters Thesis, Chifungu deals with the themes of patriarchy and leadership with regard to the position Chewa women in church and society structures.

practice and attitude extends into society. However, women continue to endure and still play important part in solidarity despite the cultural and religious oppressive “kyriarchal” systems. Nonetheless, Oduyoye, (1992:115) shares and advises that, “Christ challenged culture... denounced whatever enslaved people and rejected anything that kept people from appreciating their basic human dignity.”

Alongside Kyriarchy and gender roles assignment in leadership, is the issue of human *dignity*, *identity*, and *equality*. These are important concepts in *missio Dei*, particularly in Incarnational Theology—where the humble human birth, life on earth, suffering and death on the cross, the resurrection and promise of a peaceful eschaton are discussed) Jesus Son of God humbled himself (Phil. 2:5-11) setting an example for his church. Jesus become human, and the fact that men and women are created in the image of God (Gen. 1:26) possibly justifies why Jesus set example on the dignity of women; respected, loved and served together with women (see Luke 8:2-3). While under the influence of Kyriarchy men identify themselves as lords, possibly, figuring themselves as the true image of God.

In actual fact, however, “Figuring God’ is an open-ended theological challenge to incorporate the human being as a whole (body, soul, and spirit); male and female despite the pervasiveness of patriarchy...” (Claassens and Klaas, 2013:52). Truthfully, “dignity [should be] inherent in all human beings regardless of, race, class...intellectual abilities... or other traits” (Claassens and Klaas, 2013:2). Through Christ’s example in crossing barriers of patriarchy, the Church should be able embrace women in leadership and ministerial as equal partners with the same dignity without difficulties.

Within the discussion of human dignity and equality, is the concept of ‘identity’ which is also critical in this study given the fact that the Diocese of False Bay is multiracial. This implies that, as women might be experiencing challenges of patriarchy, identity with regard to races from which various clergy women belong, could also be a challenge. According to Gaitskell, (2000:5), solidarity sometimes helps to overcome racial identity among women. Claassens and Klaas, (2013) seem to assert identity not only in line with racism and ethnicity alone, rather also as a challenge in gender between men and women. Thus, “A woman ...is taken as man’s property. Her identity derives from the man to whom she belongs, either her father or her husband” (2013:52). Such attitudes lead to the devaluation of women’s dignity as *imago Dei*.

Besides human dignity and equality, women face power and authority in the hands of men. According to (Pembamoyo, 2017:22) “... power and authority belong to a king or ruler (Eccles. 8:4; Dan. 8:24; Mark10:42; Rom.13:4) power and authority can also belong to a group of people (Josh. 17:17) or to an advisor (woman or man) in a hierarchical church order (cf. Prov. 24:5) and to men in a patriarchal social order.”

In the light of patriarchy, *power* and *authority* in Church or society finds themselves as tools for depriving and dehumanizing others based on their gender, race, and class. Power and authority as terms, their full meaning and use will be discussed in detail in chapter two. But the misuse and abuse of power and authority in terms of gender, race and class contrasts sharply with the famous philosophy of *Ubuntu* which states that ‘*I am because we are*’ (see Moloketi, 2009:243; Tutu, 2004:25-26).

Thus, in patriarchy, power and authority have the ability diminish the importance and potential of benefits partnership between men and women. Yet equal partnership recognizes the fact that men and women are not only the image of God (*imago Dei*) but also important in the success story of mission as *missio Dei*. Paternal attitude and patriarchy also diminish women’s abilities and capabilities, thereby encouraging men and some women not only to dominate and discriminate others, but also to the loss of the complimentary role of equal partners in the mission.

Speaking about complimentary role of equal partnerships, Van der Water (2011:58) asserts that “partnership in mission, encourages challenges and inspires each individual member to realize the importance of individual men and women in mission.” That is; partnership, therefore, becomes a paradigm for achieving successful mission and improving relationships between men and women in Church.

However, in the Anglican Church, both laity and ordained members of the congregation exercise various ministry. Women and laity have had no leadership power and authority because they are not ordained. Before (1992),³⁷ only men were ordained³⁸ to the priesthood. Prior to (1992), male leadership and culture, and ethos had always been part of the fabric of the Anglican Church (cf. Suggit & Goedhals, 1998:92). Thus, women’s role in the church had

³⁷ (Priesthood ordination was for men only until 1992 in the case of ‘ACSA’)

³⁸ An Anglican Prayer Book: Church of the Province of Southern Africa, 1989:574-603.

remained within the parameters of motherhood and domesticity. Women were excluded based on the religious and traditional practices of purity and holiness.

Thus, according to Sykes and Booty, (1988) “the ordained male Anglicans exercised priesthood as *sacerdos*, and *presbyter*. These two terms not only signify the eldership or leadership role of male clergy, rather emphasized on men’s purity and holiness.” Thus, at “their ordination, priests are given power and authority as leaders in the ministry...” (1988:290) and therefore must be pure and holy. In other words, menstruation and childbirth bloody makes women impure and unholy for *sacerdos* and *presbyter*. Such belief, traditions and values from the English Church were passed by missionaries to new British territories overseas.

Beverley Haddad, (2016:157) pays attention to missionaries’ exercise of sacerdotal leadership. Haddad states that “by the turn of the twentieth century African Christian women were regularly gathered in groups led by female missionaries” (Haddad, 2016: 157). Haddad asserts that “women’s exclusion and segregation was incorporated and enhanced in the Victorian teaching which encouraged women’s subjection and limited them to household and motherly work.” De Gruchy (in Elphick and Davenport, 1997:169) similarly asserts that “women in churches in South Africa are mainly subjected to supporting roles, although they represent most members of the church.” To illustrate his point, de Gruchy states that “the Anglican Mothers Union (MU) in South Africa had about (34,000) members towards (1970).” However, the (MU) numbers “did not give women the right to acquire ordained leadership positions in church” (Elphick and Davenport, 1997:169).

Conversely, Dana, (1975:117), asserts that “women have for long emerged as nameless supporting characters in a play dominated by men.” Just as Dana, Grant, (1989:68) also cordially emphasizes that “women are always reduced to secondary subordinate roles.” Nussbaum, (2000:5) likewise affirms that “women are treated always as supporters of the ends of others, rather than the ends in their own right, in church and societal hierarchies.”

In some cases, “women had to sacrifice themselves as martyrs to qualify to be equal to men like Augustine, Tertullian, Chrysostom and others” (Rakoczy, 2004:101). In the same way, Grant, (1989:68) asserts that: “...women are always relegated to secondary subordinate roles,” and Claassens and Klaas, (2013:2) which in most cases perpetuates a “...continual violation of human worth ... of [women] particularly the dignity ... inherent in all human beings....” This contrasts sharply to the philosophy of Ubuntu, a person is a person, because of the persons. “I

am because we are,” (see Tutu, 2004:25-26). Thus, Ubuntu challenges paternal hierarchy and exclusion in society.

Although women and men together play an important role in church and society (see Ruether, 1975:3-4), Gaitskell (2000:5) states that women still have difficulty in serving the church. According to Phiri, (2001:87), “religion, culture and church, have ever since assigned women to some of the lowest and most unworthy positions in society.” But Oduyoye, (1992:115), states that “Christ has always challenged whatever prevents people to appreciate the dignity of others.”

Thus, leadership and ministerial experience between women and men should recognize gender equality. Therefore, this study intends to develop a platform where women and men encounter the same experience without basing on their sexuality in church and society. (Cf. Ngunjiri, 2010: ix). While this is the intention of the study, Ngunjiri maintains that leadership cornerstones namely power, control, authority and influence have had a “historical negative usage that has marginalized, silence and erase the accomplishments of the historically underrepresented groups, that is, women” (Ngunjiri, 2010: ix).

Alongside the line of power and authority, Haddad, Oduyoye, Nussbaum, Sarojini, Phiri and Claassens, just to mention a few woman theologians, contend that, the church is biased towards masculine gender, whereas maleness is “synonymous with power and authority of men. This means that economic power, political power, theological and [cultural power is all defined] in masculinity (Cf. Ruether, 1996:53). By regarding masculinity as a mode, the gap of inequality between men and women obviously enhances varied “...women’s lived experience...” (Gouws, 2012:17) and influences “...acute failure of... [women’s] capabilities.” In other words, has rendered women the state of powerlessness in church and society even after the ordination of women in (1992) see (the 25th Anniversary of women’s ordination).

Therefore, underlying women’s ministerial experiences is a serious issue, namely ‘leadership and power-relations’ between women and male clergy (and including lay women and lay men) members of the parishes. Sacerdotal priesthood entails, leadership and power exercised by deacons, priests, and bishops (clergy in general) similar to “...a feudal magnate [patriarch, king, lord] or court official...” (1988:297-298). Sacerdotal priesthood, therefore, contrast sharply with the inclusive nature of the gospel ministry and leadership of Jesus Christ (cf. Luke

8:1-3). Similarly commenting on inclusive mission, Bosch, asserts that *missio Dei* enunciates the good news that God is a God-for-people—women and men in church (2011:390).

From the inclusivity dimension, this study seeks to explore “what” has been the women clergy practical experience (Osmer, 2008) as they minister in a church dominated by patriarchy and age-old hierarchical traditions. In other words, the study intends to enquire (what) is the ministerial and leadership experience of women clergy in a sacerdotal priesthood system; and (how) that experience might affect their leadership and participation and (why).

Sacerdotal priesthood has always entailed power and authority by men. What might have been the relations between men and women endeavored to carry out missions for the Church. Thus, power, authority and gender roles assignment in Church leadership becomes an important missional and theological in this study. According Kirk, (1999:196) when power is possessed by anyone single person or single group; the situation “inevitably leads to a struggle for power, as others seek to find an equal place in the sun.” Thus, the struggle against absolute power and authority calls for “liberation.”

Liberation is an important aspect in the Trinitarian and incarnational message (Phil. 2:6). In other words, the Triune power and authority, which should be the church’s power, is the liberating and not oppressing power. Oduyoye, (1995:29-31) therefore states that, “...all power by both female and male—is given with [God’s] grace and [should be] used for the benefit of the whole society.”

Generally speaking, with regard to the sacerdotal nature of the Anglican Church priesthood and leadership, power has been always associated with maleness. To use Dana’s expression (1975:117) “...Women have emerged only as nameless supporting characters in a play dominated by men...” Similarly, Grant (1989:68) asserts that: “...women are always relegated to secondary subordinate roles” by men in the church. Claassens and Klaas, (2013:2) state that there is a “...continual violation of human worth ... of [women] particularly the “dignity ... inherent in all human beings...” as *imago Dei*. This is in sharp contrast to philosophy of equality of human beings in Ubuntu, “a person is, because of the others. ‘I am because we are,’ (see Tutu, 2004:25-26).

Presumably, church ministries and leadership in the Anglican ecclesiology seem to be closely connected to patriarchy. In view of masculine dominated ecclesiology, Rakoczy, (2004:11)

refers to it as, *kyriarchy*. The term *kyriarchy* is derived from Greek *kyrios*, which means Lord. That is, "...Jesus Christ has been defined within the narrow parameter of male consciousness" (Grant 1989:64) and that emancipates "women's oppression and marginalization..." (Chifungo, 2014:1-2; Cf. Phiri, 1997:43). Conversely, this is a strong dissimilarity to the real deeds and conduct of Jesus Christ on women (John 4:1-51; Luke 19:25-27). Jesus loved and respected women's contributions (Luke 8:3).

Alongside *kyriarchy* and gender roles assignment in church ministries, this study is also concerned with issues of human dignity, identity, and equality. Phiri, (2001:87) states that "religion, or culture, and church, have assigned women to some of the lowest and most unenviable positions in society." This implies that men identify themselves as lords, thus, men are figured as the true image of God, whereas, "Figuring God, is an open-ended theological challenge to human to incorporate the human being as a whole (body, soul, and spirit); male and female..."³⁹ (see Claassens and Klaas, 2013:52).

Furthermore, David (2019:30) "critically reflects on the reading, understanding and application of the biblical text in the book of 1 Timothy 2:11-15 to convey the position and misrepresentation of women, teaching and leadership." David, (2019:1) emphasizes that "for a long time, the New Testament has translated the roles of women as the oppressed, discriminated and excluded." According to David (2019) "this misrepresentation and interpretation of the role and position of women in church and society has impacted Angola." This is "a sharp contrast to the famous philosophy of *Ubuntu*, which states that '*I am because we are*'" (see Moloketi 2009:243).

In view of power relations and gender in leadership, Jinkins, M. & Jinkins, D.B state that power is the first cornerstone of leadership. Jinkins & Jinkins (1991:46) observes, "power is the ability to get things done." But there is a seductiveness about the idea of power, especially the idea of power as the power to subdue others, particularly women." Jinkins & Jinkins further assert, "there is virtual mythology of power as control, as the ability to get one's own way at the expense of others" (1991:46). Thus:

Power as a merely creaturely thing can be used in bad or effective ways for bad or good purposes. But power that reflects the God who empowers by the Holy Spirit by,

³⁹ Pembamoyo, E. D. 2017. SU MTh Thesis, quoting Claassens and Klaas, 2013:52.

definition reflects the qualities (love, truth, and life) of the One who shares the power
Jenkins & Jenkins (1991:46 – 47).

According to Ecksteen, (1926:769) the word authority means “to cause to grow, to increase, and to enlarge [and] comes from Latin *augere*, cognate with Greek *auxnein*. Authority is the right to act officially and the right to command and enforce obedience, influence, and respect through one’s personal power (Funk & Wagnalls, 1965:97). In Christian perspective, the ultimate ground of all authority is the sovereignty of God, who wills the good of God (Rom. 13:1), who wills the good of his creatures Lossky (1991:69-70). Correspondingly, authority is power or the right to do something. Power can also be a natural quality in a person which makes them able to control or influence people.

Regarding power and authority in view of the women priesthood and ministerial experience, Ratzinger (1996:115) states that:

Ordination is about the development of one’s powers and gifts. It is not the appointment of a man as a functionary because he is especially good at it, or because it suits him, or simply because it strikes him as an effective way to earn his bread; it is not a question of a job in which someone secures his own livelihood by his own abilities, perhaps to rise later to something better.

In the light of Ratzinger’s statement this study seeks to investigate whether there is gender domination and exclusion in line with race, class, and sexism as they influence ministerial and leadership experience of women in the Diocese of False Bay. Furthermore, Wilma Jakobsen (2000) reflecting on what she called the “coming home of Anglicans to God and God to them” [women and men], struggled to understand and accept the exclusion of girls from the altar server guild which added to her personal struggles about the kind of God that the church represents. Reflecting on her personal experiences as a woman aspiring to be theologically educated and ordained as a priest and having achieved such. Jakobsen states that her experiences in the church and society became mirrored in her experiences journeying to be ordained. This to her also symbolized a journey of coming home of the Anglican Church.

During an interview responding to her thoughts on ever becoming a Bishop, Rt. Rev. Ellinah Wamukoya as the bishop of Swaziland consecrated (17 November 2012), in 1992 stated that

the aim was just on priesthood. Together with other women clergy, Wamukoya⁴⁰ did not know that the decision to ordain women was a door opener to women also becoming bishops in the future. This is her own leadership experiences in a predominantly male church and thus she advises: “Women should believe in themselves because God did not create them to be lesser human beings.”⁴¹ To elaborate Wamukoya’s point, Fourie (2001:121) asserts that all women in church represent supportive roles of women in respect of male clergy and thus; “The priesthood in Christianity, almost since the beginning of the Church, has been reserved for men.”

In a similar discussion, Beverley Haddad, (2016:157) states that “by the turn of the twentieth century African Christian women were regularly gathered in groups led by female missionaries which led to the beginning of challenge to male domination.” De Gruchy, (in Elphick and Davenport, 1997:169) asserts that “women in churches in South Africa have been mainly subjected to supporting roles, although they represent most members of the church. Alongside church hierarchy and patriarchy domination, according to Schmidt, people are immersed in culture” (1989:1). Gaitskell, (2000:5) states that “through culture, some women still have difficulty in serving the church.” Phiri, (2001:87), states that “religion, culture and church, have ever since allocated women to lowest and most worthless positions in society.” Thus, Oduyoye, (1992:115) asserts that “Jesus has constantly confronted whatever prohibited people to appreciate basic human dignity of others.”

1.15. Research Methodology

According to Dawson, (2009:14), a research methodology is the technique or philosophy or general principle that guides an investigation. Babbie & Mouton, (2001:75) also argue that research methodology emphasizes individual steps in the research process and helps identify the most appropriate objective procedures that can be used to collect data.

This study deals with numerical and descriptive data collection. The study is therefore quantitative and qualitative—empirical. Because of this, both qualitative and quantitative research approaches were adopted to collect, analyze, and interpret the research data. Pure science researchers have for years linked qualitative research methodologies to descriptive

⁴⁰See <https://allafrica.com/stories/201207190968.html>

⁴¹ See <https://www.episcopalnewsservice.org/2013/11/18/swaziland-an-interview-with-the-first-female-bishop-in-africa/>

social sciences, and quantitative research methodologies to pure sciences (see Lincoln and Guba, 1985; Smith and Heshusius, 1986).

In contrast, Howe (1988) and Tashakkori & Teddlie (1998) tried to resolve and concluded that qualitative and quantitative methodologies are consistent and can be used together in empirical or descriptive studies. Thus, some experts have asserted that there are advantages and disadvantage in one of the approaches, and have constructed an approach that merges the two, so that the advantages can be exploited and that the disadvantages can be compensated (Bryman, 2008:603).

The tactic of incorporating aspects of both qualitative and quantitative styles is known as mixed methods or triangulation (Cassim, 2018). It is significant to point out that mixing methods could be used at different stages of the research process, including in designing the research, data collection, analysis of data and data interpretation (see Brannen, 2005; Creswell, 2009).

Therefore, in addition to ensuring that data collection is comprehensive, and increasing confidence in the research outcomes, research on mixed methods has heard the marginalized participants in an investigation, and to develop or facilitate one method through sampling, data collection or analysis of the others (Munhall, 2012:553-559). Therefore, this research deployed mixed methods through which face-to-face interviews were conducted using self-administered questionnaire, focus groups, and participant participatory (action research).

Individual face-to-face interviews are one of the “most important methods not only for data validation purposes” but also in data processing (cf. Hancock and Algozzine, 2006:40). A self-administered questionnaire guided the interviews (see Appendix). In most cases, the research participants did not like their voices being recorded or photos taken. Thus, the results had to be conveyed immediately after each interview was recalled from what was still in memory, guided by brief notes taken during the interviews.

This study also collected data using Focus Groups. Morgan, (1998:1) mentions that focus groups are group interviews. Dawson, (2009:29) focus group is a mutual method mostly used in data collection in descriptive and empirical research; this data collection method requires a small group of 5-8 people. “The focus group is asked to focus on one or a few issues and discuss it in depth with the researcher” (see Hill & Turner 2006: 150).

In a focus group, a researcher leads the interview while a small group discusses the topic the interviewer is discussing. Holloway, (1997:73) mentions that a study involving focus groups is like a case study and is usually qualitative and quantitative in nature. Cassim, (2016:18) mentions that, in focus groups, a self-administered questionnaire, to avoid missing out on equally important data, can be used to guide group discussions and individual face-to-face interviews.

The study selected and interviewed five black, five white, five coloured female clergy. All the participants were ordained in the province of Anglican Church of Southern Africa, especially in the Diocese of False Bay. In order to balance the research result, this study also interviewed five male clergy, five laywomen and five lay men. All responses were coded immediately after the interviews. Coded data from the questionnaire or self-administered interviews were analysed to qualify or quantify the findings of the study.

Following the flexibility of interviews as a method, where the study is appropriate, other possible methods have been used. According to De Vos, (1998: 359), different methods (Methodological triangulation) in case studies make possible observation and discussion of things from different angles (cf. Neumann 2000: 124). The researcher sometimes participated in women's events in different congregations, and at diocesan level and accepted the role of a participant participatory. This method allows one to feel concerted in the ministerial experience of clergywomen and to seek solutions together.

1.16. Research Potential Impact

This study, besides being a resource in the institution of higher education, the study will assist the church to evaluate the present ministerial experiences, challenges, and opportunities of the ordained leadership of women. Thus, the study will enable the diocese to strategize to address the cry and lamentations raised as the ministerial experience of women, during 25th celebration of women's ordination in ACSA, particularly in False Bay Diocese.

The church will recognize that men's ordination is not a warrant for women's oppression in ministerial and leadership rather that ordination is about the development of everyone's powers, authority, and gifts. It is not the appointment of men as functionaries because they are especially good at it, or because ordination only suits men. Ordination is not a question of a job in which someone secures their own livelihood by their own abilities, perhaps to rise later to

something better positions. Ordination is a call to all church members, men, and women and therefore their experience should not vary following gender sexuality.

1.17. Research Ethical Issues and Limitations

The research is limited and focusses on the ministerial experience of fifteen women clergy across the Black, White and Coloured women clergy. However, to balance the equation the study interviewed five male clergy, five laywomen and five laymen within the Anglican Diocese of False Bay. However, the finding of the research may apply to ACSA member Dioceses. Since the study is conducted by a female researcher, men in authority had mixed reactions, it is likely that such mixed reactions and feelings may encourage partiality or preference findings of the study.

Regarding Ethical issues, the research has an official consent of Bishop Margret B Virtue from the Diocese of False Bay. This study involves an investigation into human behaviour and therefore required research clearance from the Research Ethical Committee (REC) which was given on time before the study commenced. According to (Hendriks, 2018:1), the REC's ethics-review process is too bureaucratic, so that it can take a long time before is granted and can sometimes delays progress in research. Hendriks also asserts that the REC seems to impose natural science principles on the social sciences. However, Bryman, (2012:131) asserts that, sound research ethics contributes to good reputation of an institution under which the research is conducted.

1.18. Chapter Outline

1.18.1. Chapter One: Study outline

This chapter covers the following topics, Problem Statement, Research Question, Sub-questions guiding the research, Aims, Objectives, Motivation and Rationale for the study, Prior Study, Research Methodology, Research Potential Impact, Research Ethical Issues and Limitations and Chapter Outline.

1.18.2. Chapter Two: Study Conceptualization

This chapter will include the definition and a detailed discussion of concepts and theories used in the research.

1.18.3. Chapter Three: Historical background: Ordination of women in the Anglican Church. This chapter will highlight a history of women ordination in the Diocese of False Bay.

1.18.4. Chapter Four: Data Presentation and Analysis: Clergy women's ministerial and leadership experience in the Diocese of False Bay. This chapter will present data in the form of interviews on the ministerial experiences of some women clergy and also analyse, interpret the data by using theories as well.

1.18.5. Chapter Five: Missiological and theological engagement with the data presented: This chapter will present a missiological and theological overview of women ministry within the framework of 'all-inclusive *mission Dei*.'

1.18.6. Chapter Six: Conclusions and recommendations: Towards a transforming women clergy and leadership experience

This chapter will deal with recommendations of the Study

1.19. Conclusion

The chapter introduced the study and presented the background information to the study. The chapter discussed the problem statement, the research main question and sub-questions guiding the research all of which is here called the research outline layout. Lastly the chapter presented a chapter outline. In the next chapter, the study's main focus will be on the analysis of concepts and theories related to the ministerial leadership experience of women clergy.

CHAPTER TWO

2. Study conceptualization

2.1. Introduction

In the previous chapter, the main focus was on the background information and introduction to the study. The chapter also provided an overview (out lay) of the study, including discussions on the problem statement, the research question, sub-questions guiding the research, the purpose, the objectives, and the research hypothesis. The chapter discusses the motivation and rationale behind the study. Subsequently, the chapter presented a theoretical framework, research methodology, impact, limitations, ethical issues, and a chapter outline.

In this chapter, the study deals with concepts and theories related to the discussion of ministerial and leadership experience of clergy women. According to Ribes-Inesta, (2003), concepts and theories can be conceived as conventional stimulus objects or entities with which individual scientists are constantly interacting. In both cases, theories and concepts frame the way research is conducted within a specific field of study (see Moore, 1991:1-2).

2.2. Theories and Concepts

According to Moore, theory allows us to explain what we see and to figure out how to bring about change. Theory is a tool that enables us to identify a problem and to plan a means for fluctuating the situation. Theory can be a starting point of the research or it can be a result. Hence, a theory is confirmed by research and becomes part of the knowledge base in a field of studies (Jena, 2014).⁴²

Whereas a concept, through a process of fine-tuning and pruning, becomes the final form of an accepted idea. Therefore, the difference between the two terms is slightly small. A theory is thus, a set of accepted beliefs or an organized principle. A concept explains and leads in an analysis of a phenomenon. Purposefully, through this chapter, related themes and concepts and theories will assist the study in the process of analysis and comparison of the context and background of the Anglican Diocese of False Bay. The main focus on the analysis comparison will be on the ministerial and leadership experience of women clergy.

⁴² https://www.researchgate.net/profile/Lalatendu_Jena Accessed at Stellenbosch on 13 February 2020.

2.3. Mission and *missio Dei*

According to Keum, (2013), mission is the overflow of the infinite love of the Triune God that expresses our reconciled relationship with all created life. Bosch, (2011) mentions that mission has its origin in the heart of God (cf. 2011:402). God is the fountain of sending love. So, love is the deepest source of mission. That is, God loves people and all creation. Conversely, mission is our dedicated participation as God's people, at God's invitation and command, to God's own mission within the history of God's purpose for the salvation of God's creation (cf. Mtukwa, 2018:4). Rearticulated, mission comes from God and missions are church activities to carry out God's mission. Bosch further mentions that the concept of mission, indicates God's actions toward the salvation of man and the world (see Bosch, 2011:10)

Thus, mission is a quality of God "...Mission is God's turning to the world in respect of creation, care, redemption consummation" (Bosch, 1991:391). On the other hand, "missions" spelt in plural, are activities by church in response to the *missio Dei*. This implies that, mission is not principally an action of the church, but a characteristic of God. God is a missionary God. Similarly, Moltmann asserts that "It is not the Church that has a mission to fulfil in the world; it is the mission of the Son and Spirit through the Father that includes the church" (1977:64).

According to Hans & Muller, 1988:364), missions of the church get an "undergirding convictions in the Trinitarian faith...". Considering this, mission implies God taking an intentional move to live in the world (incarnation) for the purpose of salvation of the entire creation. Mission has always been greater than the observable missionary enterprise (Bosch, 2011:532). That is to say that "mission" is "*missio-Dei*" and missions are church activities intended to accomplish the mission of God for the salvation of people and the entire world.

Mission, therefore, is undergirded by *missio Dei* under the concept of '*missiones ecclesiae*' (Bosch, 2011:531)⁴³. This implies that God is the author of mission and church—that is (men and women) are important equal agents of *missio Dei*. Thus, both men and women are created equally in God's image—*imago Dei* and therefore all deserve equal opportunity and human dignity (see Claassens and Klaas, 2013:52). In essence, the *imago Dei* attests to a fact that, "men and women have a shared origin, a shared destiny, a shared tragedy, and a shared hope" (Cunningham *et al.*, 2000:109)

⁴³ https://doi.org/10.1163/9789004397378_014

In addition, *missio Dei* is a Latin word: “*missio*” meaning “send” and “*Dei*” means “God,” and the word is translated to mean “mission of God,” or Gods’ “sending” (Bosch, 2011:399). The word *missio Dei* was first discussed as a notion at the International Missionary Council (IMC) in Jerusalem in 1928 (Bosch, 2011:399). In the following meeting (1947) of the (IMC) at Whitby, more meanings were derived so that *kerygma* and *koinonia* were added to the term. Later, in 1950, Hoekendijk added an element of *diakonia* to *missio Dei*.

In 1952 at meeting of Wellingen, after deliberations, the terms *martyria* and *leitourgia* were considered as part of the discussion of *missio Dei* (2011:10-379). This meant *missio Dei* is not limited by or dependent on the church rather on God. However, the church through its activities is inseparable with *missio Dei* (see Kirk, 1999:30). Nonetheless, Verkuyl, with Warneck (1978) holds a different view, both argue that the World Council of Churches’ definition of mission in 1952 led by Hoekendijk is ecumenical in perspective, is exaggerated and misleading.

Verkuyl, (1978) argues that because it is only the church that has Jesus as a bride and not any other religious group therefore the church is central, has power and therefore has authority in mission. Bosch, (2011) states that in practice, however, God’s authority is through Christ and the Holy Spirit given to the church or in a missionary society. In other words, God is the authority and power behind mission, while the women and men in church are only called through the *Kenotic* (see Bowers, in Swart *et.al*, 2012) *Incarnation* (God’s self-emptying through Jesus Christ) to take part in *missio Dei* for the salvation of the world and all the creation.

In *missio Dei* God retains the authority to define and determine who the “sent” should be (individual or group), to whom, and the task to be carried out. It is hereby, Bosch, (1991:1) concludes that mission is the nature of God. Considering the nature of God, Roberts, (2002:180) states that mission is the true implicit and explicit reason the organization exists, the purpose that gives energy and direction to every other aspect of the congregation.

Embodied by the church is the life-giving mission of God. According to Chifungu, (2014:240-242) a “life-giving” church is one that has the purpose of Jesus being on earth which was to allow all people to have life in abundance (John 10:10). To Chifungu, “life-giving” captures inclusivity of men and women derived from the very essence of the gospel.

As God embodies the church so does, he equally embodies all participants in mission. Therefore, it is in equal reception (embodiment) and treatment of one another that men and women fulfil the *imago Dei* and thus equally participate in *missio Dei*. In other words, all people are equal before God and as God's missional agents. Most importantly it is crucial to recognize God's image within one another in order to move forward with the mission of God through the church.

In view of equal participation and in the light of God's embodiment of the church, Bam (1991:368) states that "All South Africa's people must have an opportunity to participate fully, so that we can all be recognized and our dignity can really be restored."⁴⁴ Summarily, mission as *missio Dei* is God's way of positioning and practice directed at all those who are equally created and called into participation within the mission of God. In summary, women and men are created to part take in the things of God in the world through the church.

On another level, this study is viewed from the theories of gender and roles between men and women in church. Keum considers the church and mission as an overflow of the infinite love of the Triune God... which express our [men and women's] reconciled relationship... (2013: 92). Bowers in (Swart *et. al*, 2012) likens this reconciled relationship to "*kenotic*" expression of love as is presented in (Phil. 2:7), that is to say self-emptying relationship. Which means that kenotic relationship between men and women makes the church not only a "missional" church but also as a "*kenotic*" church where men and women are equal participants in mission.

2.4. *Missiones-ecclesiae*

The word mission denotes God's nature, God's coming to own creation for redemption of the universe and humanity while missions denote church activities intended to carry out the mission of God. In other words, the church activities have to be embraced (embodied) by God. To illustrate this Bosch asserts that *missio Dei* "...subsume into itself the '*missiones-ecclesiae*'" (2011:531). It simply means that God embraces the church and includes it in God's plan to save the universe and people. According to Mtukwa, (2018:3) *missio Dei* "is a story of a *missional* God who calls people to be with him on a mission."

⁴⁴ Bam, B. Seizing the Moment: Women and the New South Africa In: Ackermann, D., Drapper, J.A., Mashinini, E. 1991. *Women Hold up half Sky: Women in the Church in Southern Africa*. Cluster Publications: Pietermaritzburg.

Furthermore, the call of the church to mission signifies the church call into holiness and faithfulness. These are two central dimensions to the nature of God (cf. Mtukwa, 2018:3). To state it differently, God was made fleshly (John, 1:1-14) to dwell among people. This is called *kenosis* as is presented in (Philippians, 2:7). This is God's self-emptying, humiliating and yet an incarnational process which makes the church not only a '*missional*' church, but more a '*kenotic*' church led by kenotic doctrine.

The power and authority of mission lies in *missio Dei*'s willingness to take a low position for the sake of liberation and emancipatory action as a transformative service that can also be called *diakonia* (see Spindler, 1987: 120, Klaasen, 2019:122). Therefore, *missio Dei* is more about God's demonstration of what it means in relation to '*koinonia*' - in church and community between women and men (cf. Bosch, 2011:389).

In other words, *missio Dei* is greater than *missiones ecclesiae*. To put it another way, *missio Dei* is thus the origin and authority of *missiones ecclesiae*. Which means *missiones ecclesiae* is only an important activity in *missio Dei*'s plan of salvation. In view of this, Bosch (2011:399) argues that *missio Dei* deals primarily and ultimately with the Triune God, Creator, Redeemer and Sanctifier, to work for the sake of salvation and the building up of the kingdom for which *missiones ecclesiae* is an important partner (cf. Kirk, 1999:31).

Additionally, in *missio Dei*, God embraces *missiones ecclesiae* (ecclesiastical activities) hence such church activities should be inclusive and intended for the salvation of the entire creation. Women and men are therefore all invited to participate in *missio Dei* within the limitation of six central themes, namely, Incarnation, the Cross, the Resurrection, the Ascension, Pentecost and the Parousia (see Bosch, 2011:524-528). These themes are very important to *the missiones ecclesiae*'s contextualizing role of *missio Dei*.

Bosch states that the *missio Dei* purifies the *missiones eccleiae* in mission (cf. 2011:531), as long as the church stays under the cross - the only place it is ever safe and continually purified to take its duties in humility. Bosch contends that, under the cross is the place of humiliation and judgment, but also a place of refreshment and new (2011:531). Thus, women and men are under the cross humbled and reminded they are only partners in God's mission and that they are equal.

2.5. Imago Dei

Kessler, (2009:533) states that the representation of the *imago Dei* in (Gen. 1:27) is directed at both women and men. This is based on the perception that both are created in the image of God and both are God's earthly representatives. Both were given the command to rule, to exercise power over the earth and its creatures. Marumo, (2016) asserts that the *imago Dei* explains better the equality in creation of (women and men), thus, within the *imago Dei* discussion we see complete representation of a God figure on earth.

Henceforth, regarding, the *imago Dei*, Ackermann, (1991:93-105)⁴⁵ proposes the "transformative anthropology" which presents a view of women and men equal through the image of God. Likewise, Oduyoye, (1996:35-46) drawing from the concept of *imago Dei*, states that equal 'partnership' between men and women, ordained or not presents the true image of the church of Christ. However, the discussion of *imago Dei* by women is founded in Oduyoye's credence that others view women's need to minister as a bid to displace men. Put differently, the church should be exemplary in practicing the concepts of *imago Dei*. To the contrary, Romero, (1917:198) asserts that the church is marked by abuses of human life, liberty, and dignity and heartfelt suffering women. Romero states that:

...the church, entrusted with the earth's glory, believes that in each person is the Creator's image and everyone who tramples it offends God. As holy defender of God's rights and his image, the church must cry out. It takes as spittle in its face, as lashes on its back, as the cross in its passion, all that human beings suffer, even though they be unbelievers. They suffer as God's image.

Therefore, causing suffering either by church or an individual man continues to make Christ suffer more. Similarly, "To wrong a human being," it is said, "is to wrong God himself (cf. Ackermann, 2005:77)." Ackerman further states that:

There is no dichotomy between man and God's image. Whoever tortures a human being, whoever abuses a human being, whoever outrages a human being, abuses God's

⁴⁵ See: Fighting Male Supremacy in a Church Context Author(s): Isabel Sparrow Source: Agenda: Empowering Women for Gender Equity , No. 71, ICTs - Women Take a Byte (2007), pp. 131-137 Published by: Taylor & Francis, Ltd. on behalf of Agenda Feminist Media Stable URL: <http://www.jstor.org/stable/27739257> Accessed: 18-10-2016 08:47 UTC.

image, and the church takes as its own that cross, that martyrdom (cited in Stone, 1998:225-226).

Imago Dei is an additional dimension to the nature of God. Ultimately, it portrays the image of God through the men and women who participate in the mission of God as equal and supportive agents.

2.6. Partnership

The word partnership is derived from the Latin – *pars*, *partiri* meaning sharing something with somebody (Helander and Niwagila, 1996:83). Speaking about God, through Trinity, God has chosen to partner with women and men in order to fulfil God's mission of salvation. While God is the originator of partnership, current practices have a lot to desire. There is a deliberate creation of dependence favored by men or the rich to continue to dictate and impose the rules of the game. By imposing the rules, men or the rich restrict freedom and create unequal participation of the marginalized partners.

Therefore, where partnership is challenged, the dominated or marginalised form solidarity or unity groups. When relationships between men and women are not healthy women give up and form solidarity groups to maintain the status quo. However, despite the increase in women's strengths, solidarity groups are widening the gap between men and women. Solidarity groups have the potential to suggest that men and women are different. Thus, in another way solidarity groups present gender entrenchment and a challenge to the efforts of development of reciprocal partnerships in church and society.

It is interesting to note that God's partnership crosses racial, sexism, classism and more also seems to have some similarities and benefits to the disregarded and the subjected minorities. In the words of Bosch, (2011: 442) partnership proceeds to speak about mission as liberation of the afflicted. It conceivably suggests involvement in mission expands to incorporate emancipation from all that hold people from advancement and reconciliation which possibly includes discerning and unmasking exploitation, dependence, and relegation among people in church and in society. Thus, partnerships in church and society today, should perhaps involve

reversing patriarchal and paternal “...ideologies, upholding the right to self-determination for women, and challenging the social embeddedness of racism,”⁴⁶ domination and corruption.

Van der Water eds *et al.*, (2011:37) asserts that “...partnership expresses a relationship...based on trust, mutual recognition and reciprocal interchange.” Kirk, (1999:188) equates partnership to the term *koinonia* in the New Testament. He adds that partnership denotes the “partaking together” in a group with shared identity, aspirations and obligations. It is important to recognize that a foundation of partnership is a model provided by...the incarnation of Jesus Christ. God with us is partnership (1999:188).

With regards to the incarnation of Jesus as foundation for partnership, Rakoczy extends this as ministry being a partnership. According to Rakoczy (2004:255) “ministry as partnership is necessary for not only the church as *koinonia* but also to enable the church to provide a model for society, which is grappling with the same issues of shared responsibility and accountability between its leaders and its people.” Alternatively, ministry is a partnership whereby all partakers equally contribute by using their gifts while centered in *missio Dei*.

2.7. Partnership, power, and authority

The word partnership is derived from the Latin *pars, partiri*, which means to share something with someone (Helander and Niwagila, 1996:83). God, through the Trinity, has chosen to work with women and men in order to fulfil the mission of salvation. While God is the origin of a partnership, current practices have much to desire. There is a deliberate creation of dependence by which men, or the rich, prefer to continue dictating and imposing the rules of the game. By imposing the rules, men or the rich restrict freedom and create unequal participation of the marginalized partners.

Therefore, where partnership is challenged, the dominated or marginalized solidarity or unity groups are formed. If relationships between men and women are not healthy, women give up and form solidarity groups to maintain the status quo. However, despite the increase in women's strength, solidarity groups continue to widen the gap between men and women. Solidarity groups have the potential to suggest that men and women differ. Put another way is gender

⁴⁶ Jooseop Keum, (ed.), 2013: 92. *Together towards Life: Mission and Evangelism in Changing Landscapes—* with a Practical Guide WCC – Commission on World Mission and Evangelism (CWME), Geneva, Switzerland.

anchoring and a challenge for the development of reciprocal partnerships in the church and in society.

It is interesting to note that God's partnership defies the boundaries of races, sexism, classism and more generally seems to have some affinities and attractions for the marginalized and the dominated. In the words of Bosch (2011:442), there is talk of mission as the liberation of the poor. This may imply that participation in the mission also includes liberation of everything, restraint, and reconciliation, which may include the judicious and unmasking exploitation, addiction and marginalization between women and men in the church and society.

Van der Water *et. al.*, (2011:55-56) states that in "Partnership ...all parties concerned bring their best to the table from the gifts and abilities that God has bestowed each, irrespective of the age, sex, gender, class, colour, or race." Van der Water *eds. et. al.*, (2011:58) further notes that "partnership in mission, with all its uniqueness, serves to encourage, challenge and inspire each individual member to realize more fully its own potential for mission." This means partnership is seen as contributing to the lives of one another in such a way that the needs of all are equally and evenly served and evenly enriched. Despite this, how can the church practice partnership when men and women are divided, and their gifts and talents are not fully acknowledged by one another (cf. 2011:56)?

According to Helander and Niwagila, (1996), partnership is an exchange process and it serves, to promote, "to encourage, challenge and inspire each individual to better understand their own potential in mission" (cf. Van der Water, 2011:58). This means that men and women involved in mutual partnerships have the potential and influence for the effective participation of the church in the mission of God. "Partnership is not so much what the church does but what the church is. In Kirk's expression" (1999), church members belong to one another theologically, for God has called each to the community (*koinonia*) of God's Son, Jesus Christ (1 Cor. 1:9).

To make a point, Kirk argues that "partnership is therefore not a pretty slogan that a smart committee dreams of; it is the expression of one, indivisible, common life in Jesus Christ" (Kirk, 1999:84). Although partnership is important in mission, Kirk (1999:191-192) argues that "there is a wide economic gap between poor and rich, men and women in the church and in society. There is a particularly, strife for power and authority between men and women in the church as well as in society."

It is unlikely that true mutual relationship can exist between two parties who have unequal authority and power in the church or society (cf. Kirk 1999:92). There is a big difference in terms of power between men and women. Patriarchy has, to a certain extent, created women's dependence and undermined an attempt to develop mutually empowering partnerships in the church and in society. Kirk, therefore, seems to suggest men have used power to dominate women in church and society.

Power has different dimensions that define it. Allen, (2009:2) (cf. Gohler, 2009:4; Becker, 1996:164) mentions that power is the exercise of control over others. Although power is ambivalent because it can be both creative and destructive (Olson, 2011:186-187). Linthicum, (2003:81-82) describes power as the ability, capacity and willingness of a person, a group of people or an institution to act. Power is the ability to dominate and to possess the resources, whether human, legal, material, or financial. Power is defined as willingness and commitment to act.

Linthicum, (2003) argues that power is neither good nor bad. Unless otherwise observed, power is a fuel that makes the system work and can be a source of needed change. In addition, owning the means involves acting and deciding how and when something will happen. Thus, power gives the ability to make decisions and can be used to maintain control over people or situations. Consequently, those who are powerless have no control over their lives, as the decisions that affect them are taken by others (Willhauck & Thorpe, 2001:31-32).

Lingenfelter, (1998:134) (cf. Malina, 1983:26; Purvis, 1995:3) argues that power is the neutral concept and ability to control the behavior of others and to achieve desired goals. Therefore, although power is a symbol and dimension needed for leadership. Power should not be confused with physical force. Henceforth, Kessler (2009:531) argues that leaders cannot lead without the elaborate facets of power and consideration of all the theoretical foundations needed for responsible leadership. Guardini (1998) states that, with power leaders remain with the ability to move reality (1998:121).

Across the contexts, actors with powers can therefore use conflicting actions that promote personal or collective well-being in one place, but that promote oppressive practices in other institutions (cf. Guadalupe & Lum, 2004:87). It is possibly caused by structural factors like social class, gender, ability and race that people can enjoy different levels of power. Thus,

power levels are also influenced by personal and social constructs such as beauty, intelligence, and assertiveness.

In respect of women clergy's ministerial experiences, leadership power may potentially become an important issue in the ministry and service of women clergy. In other words, with the male supportive structure and representation of leadership through ordination. Women might be suffering various kinds of marginalization and exclusion because of their gender. Institutional power may impact women clergy's work because the traditions and structures of the church are male-friendly and disregard women clergy as equal agents of *missio Dei*.

As far as the clergy of women clergy are concerned, leadership may become an important issue in the ministry and ministry of clergy. In other words, with the male support structure and the representation of leadership through ordination, women may have different types of marginalization and exclusion due to their gender. Institutional power can influence the work of female clergy, the traditions and structures of the church are masculine and disregard female clergy as equal agents of *missio Dei*. According to Corrie (2007), *missio Dei* relativizes all human power, since God is all powerful (almighty) and all power comes from God, although God may choose not to use it in sovereignty. Power exercised on the one hand implies, on the one hand, the ability to issue an order or command and, on the other hand, a demand of obedience; with the power to enforce it. Thus, power can give hegemony, which arises precisely if there is a relationship of dominion on the part of the person in charge. According to Corrie (2007), it represents power over others, a typical secular view of power; while Christianity speaks radically different of power for and with others: the power that serves or does not dominate or manipulate others. It is this power available for mission.

Buchanan & Hendriks, (1995:85-86) state that authority can be something bestowed by people and can sometimes be something assumed and maintained only when backed up with power. Formal authority provides the individual with opportunities to be or become a leader (Storey, *et.al* 2019:1). Authority is strange, cannot be practiced autocratically and it must always be conferred. Buchanan & Hendriks, (1995) assert that there are certain bounds to which a leader may extend authority and beyond those bounds, no authority exists because none has been given or received.

Henceforth, Purvis, (1995:3) describes authority "...as legitimated power." Purvis states that "the instruments and processes of legitimation are as varied as the permutations of power, but

however it comes about, authority is recognized as a source and wielder of power.” Schirmacher & Tunnicliffe, (2013:36-37) states that authority is often founded the work that superiors conduct for their subordinates. Authority denotes work in the bible, whereby the highest authority, God himself, does more for us than we could do for each other.⁴⁷ Authority is the moral or legal right or ability to control.

Furthermore, authority can be embodied by an important or high -ranking person. Schirmacher & Tunnicliffe, (2013) assert that this type of authority can also be a group of people with official responsibility for a particular area of activity or the group of people with official responsibility for a particular area, such as the police or a local government department. The term can also be referred to as an expert on a subject” (in Cambridge, 2008:87). Synman & Dunn, (2004:40) state that authority is also confirmed in the commission of Simon Peter after his confession of faith, at Ceasarea-Phillipi, (Matt. 16:13-20).

Authority within the Anglican tradition refers to Apostolic Authority.⁴⁸ This is the authority, that is, historically and spiritually exercised in the church through the succession of bishops. Synman & Dunn, (2004) further states that the authority given in the apostolic ministry (residing in the Bishop) is shared in the delegated ministry given to priests. Priests therefore celebrate the Eucharist and give Holy Communion to Christ’s followers. Additionally, priests are also given authority to exercise the ministry of reconciliation and confession.

In consideration of mission as inclusive⁴⁹ power and authority must transcend its boundaries to include all the participant who are called by God. A good example is in the Ubuntu philosophy, which is critical to some extent in the recognition of equality of all humans. Women in Ubuntu to a larger extent do exercise authority in some society. For that reason, women have been serving in the church but most cases they do so in order to meet the needs of men. This is evident through the gender roles assigned to women (from the bible, ‘weaker or powerless vessels’) that differ to those of men (strong and powerful) in church than in society. According to Ngunjiri (2016:223-242) the fact that very little or no research has been done about women

⁴⁷ Schirmacher, T. & Tunnicliffe, G. (eds.). 2013. *Leadership and Ethical Responsibility: The Three Aspects of Every Decision*. Culture and Science publication: Germany.

⁴⁸ Anglican theology development is built on tradition from the 17th, 18th and 19th century. According to Klaasen, (2012:49) the Anglican church has particular traditions which illustrate Godly perception and understanding through scripture. Nevertheless, it is crucial to develop the ability to think and reflect about the past but also how the past formulates the future.

⁴⁹In the words of du Plessis “Inclusiveness involves more than just an open and inviting membership strategy. It implies transcending existing boundaries” <http://scriptura-journals.ac.za> Scriptura 103 (2010), pp. 1-15

leading in numerous African societies and institutions presents a problem. This problem is the lack of knowledge about women's experiences in cultural, economic, social, historical, and political context. Moreover, such a problem lacks the deep-seated understanding of women's leadership. Ngunjiri (2016) asserts that the Ubuntu worldview is the applicable way of understanding the leadership of women alongside understanding the essence of humanity. Ubuntu philosophy encapsulates generosity, a sense of belonging, a "collective personhood" and a "collective morality," compassion, friendliness, care (cf. Tutu, 1999; Khoza, 2011; Karsten & Illa, 2005:612). Overall, Ubuntu philosophy directs the leadership of women but also the way women exercise power and authority.

A sense of powerlessness creates over dependency and the social economic domination that foregrounds another serious aspect in partnership, namely authority. Thus, in the Christian perspective, the ultimate ground of all authority is the sovereignty of God, who wills the good of God (Rom. 13:1), who wills the good of his creatures (Dictionary of Ecumenical Movement, 1991:69-70). Correspondingly, authority is power or the right to do something (see Pharos, 2011:37). Interestingly, when authority or power is misused, the deprived and dehumanized are usually propelled to increase their solidarity. In other words, power usurp reinforces unity of the oppressed under the understanding that, "a person is a person because of other persons. In Is-Zulu, Ubuntu Ngumuntu Ngabantu" (Moloketi, 2009:243; Tutu, 2004:25-26).

The misuse of power and authority therefore, dehumanises. However, it seems Nussbaum is suggesting that the misuse of power and authority to some extent enhances solidarity and renationalises our Ubuntu to express "our interconnectedness, our common humanity, and the responsibility to each other that deeply flows from our deeply felt connection" (cf. Nussbaum, 2003:2). In other words, Ubuntu is a prescription for, with our authority and power to treating others as we would like to be treated.

Thus, authority and power should possibly enhance in everyone a command to care for one another, to embrace the principle of reciprocity and mutual respect between men and women. Contrastingly, power and authority that is used for good purpose increase compassion, reciprocity, respect for other peoples' dignity, humanity and helps in building and maintaining church and society with "justice and communalities" (Poovan, Du Toit & Engelbrecht, 2006:23-25).

It is important to ensure that power and authority is established and equally distributed and accessed by all who are called into missional partnerships and full participation. The church needs to ensure that the mission of God is undertaken successfully through proper use of power and authority. In other words, power and authority in partnerships should empower and enable the church (men and women) to participate fully in God's salvation of all people and the entire creation.

2.8. Power and empowerment

To understand the concept of empowerment, it is important to consider the rootstock of the word, namely power. According to Helander and Niwagila, (1996:130) "Power is ...the capability of acting or of producing an effect. Power is control, authority, jurisdiction, command, dominion, sway." Thus, "Power indicates possession of the ability to wield coercive force, permissive authority or substantial influence" (Helander and Niwagila, 1996:130). Thus, if power involves control, power is also the authority to command.

In the missional church scenario God is the source of power and is the nature and image of how power should be used in church and mission (see Guder, 1998). In other words, when women and men, in their exercise of power, see one another through the lens of the Trinity and the Incarnation, the ministry and leadership of the church can be empowered and can possibly flourish. The cultural stereotypes within the church structure have divided the church for a very long time (see Conder, 2010:71). Therefore, the incarnation alongside the Trinity can transform and empower men and women as equal mission participants (cf. Hendriks, et al., 2012).

2.9. Trinity and empowerment

Wasike, (1992) makes a point that "God's self-revelation through Christ is the initial gesture of empowerment and partnership." Thus, God became human to take the form of human beings. The Trinity is therefore the source of empowerment and partnership, and trinity therefore serves as a model for succeeding empowerment efforts among partners (cf. Luke 4:18-24). "The point of departure for the identity of the church is to be found in the Triune God who reveals Himself in his word" (Leene & Hendriks, 2010:167).

However, Ruether states that, "Christ and the Church, is represented by hierarchical, omnipotent 'masculine' God and a passive self-abnegating 'feminine humanity'" (Ruether, 1975:56). Ruether further states that "The symbolic relations between Christ and the Father,

Christ and the Church, and pastor and people continue to enshrine this rigid hierarchical complementarity of male over female” (Ruether, 1975:56). Empowerment brings about the realisation of “what it means to be creatures of God as well as to have unconditional dignity and worth in God’s relating to them” (Claassens and Viljoen, 2012:27).

The church as a partner is empowered in *missio Dei* to empower its members who in turn empower each other (cf. Cueva, 2015:79). Thus, men and women belonging to an empowered church, are expected to empower each other. Additionally, those empowered by the *missio Dei*, in the church, empower the powerless and prophetically challenge the powerful to desist from disempowering actions (cf. Fung, 2009). This implies that the church is therefore called to move beyond the narrow human-minded approach to embrace forms of an inclusive people centered church which expresses reconciled relationship with God and God’s creation.

In other words, when God partners with church men and women are empowered to take part in the care of God’s entire creation. They begin to attend to the needs of the earth, people and react positively to the contextual realities of their time. They become prepared to empowering the marginalized and women in society (see Sharma – 2008:53). In humility the empowered people begin to respond in justice to issues affecting their lives. The church therefore realizes that God is a source of its power, God is the one who acts in history, space, and time to empower people and the entire creation. When the church realize that God it is God’s power, its duty becomes to seeks to empower people to bring justice, peace, reconciliation and fulfil the fullness of life to the entire world for the benefit of all the creation (see McLaren 2009:46).

Finally, although not least, the study will explore mission, authority, power, empowerment and partnership within the conceptual and theoretical framework of power and authority, Van der Water eds. *et al.*, (2011:37) states that “...partnership expresses a relationship...based on trust, mutual recognition and reciprocal interchange.” Similarly, Kirk, (1999:188) asserts that partnership in church expresses the New Testament *koinonia*. In a *koinnoia* “... all parties concerned bring their best to the table from the gifts and abilities that God has bestowed each, irrespective of the age, sex, gender, class, colour, or race” Van der Water, eds. *et al.*, (2011:55-56).

2.10. A leader

In the words of Gibbs, (2005), a leader is a “person who holds a position of authority, a person who enters a/relationships with another person to influence their behaviour, values, and

attitudes.” This means that leadership is something that is embodied – that is how leadership is supposed to be represented, whether this is a group or through an individual. Leadership is not to be undertaken alone but seemingly with others through one’s influence of conduct, values, and attitudes. Northouse, (2010) agrees with the definition of leadership in consideration of the context.

According to Northouse, (2010:253) a leader “is a caring person who is believed to be relatively charismatic/value-based. The ideal leader in Africa is understood to be a compassionate and sensitive person.” Additionally, a leader should be team orientated, participative, and self-protective. A leader should not act independently or act alone as this may make him or her less effective (cf. Ngunjiri, 2010: ix). Leadership, therefore, cannot be undertaken individually. Most importantly leadership requires qualities that are carried through in the process of leading others.

2.11. Leadership, power, and empowerment

According to Vroom, (2007:18) leadership is a process that cannot be owned or perceived as an asset. As a process leadership involves influence coined ‘motivating.’ During the process of leadership there are not intrinsic or extrinsic incentives (2007:18). Consequentially, influence by a leader enhances the motivation for common goals. In other words, the follower, and the leader (in leadership) have what they perceive to be ‘great things’ in mind, even if both do not share similar desires.

Mindful of women clergy ministerial and leadership experiences, leadership as ministry, is a phenomenon that evolves with time, space and need. Lee, (1989:201) states that leadership is a gift, calling, and ministry that is always in a state of development. Lee asserts that we learn from our own experience, and we learn from others.⁵⁰ Additionally, to this perspective of leadership Greshake, (1988:77) states that leadership in ministry is not only a sacramental representation of Christ, but also a sacramental representation of the Church. In other words, Greshake perceives leadership ministry as being centralized by Christ.

Leadership is influence – by empowering others to follow, one can lead others only to the extent that one can also influence. Leadership is the capacity to rally people to a common purpose, and the character which inspires confidence (Mbugua, 1994:23). The office or

⁵⁰Edwards, P.A. 2018. The formation of servant leadership in the first 5 years of Ministry. A mini research assignment in Practical Theology. Stellenbosch University.

position of a leader is guidance. To have precedence which is the act or right of preceding or the state of being precedent; priority in place, time, or rank (Funk & Wagnalls, 1965:992).

Precedence and influence in leadership is underlined by servitude, being led, and living in the will of God, serving the imago Dei in others as called to do so. In other words, the Church will be influenced to transform in ways that reflect the service of Christ (cf. Ndungane, 2008; Greenleaf, 1998; Osmer, 2008). Edwards, (2018:11) asserts that a holistic approach to service through the body, mind and spirit is servant leadership. According to Edwards this kind of leadership is the highest kind of accessible service which incorporates Christ's healing and wholeness to 'wounded and broken hearted' people.

It is clear that the role of Jesus Christ in the ministry of leadership is of decisive importance in the conduct of leadership in the Christian priesthood. Moreover, Sollmann, (2012:1) asserts that leadership as a relational activity that aims at facilitating and collaborating across teams, time zones, cultures, and disciplines. Summarily, ministry through leadership and leadership through ministry have a common focus, Christ through the gifts of the Spirit. Empowering through building the body of Christ which is the Church (women and men) where relationally are called to work as equal agents of God's mission.

Extensively so, leadership influences the identity, character of the leader as she or he defines the role to undertake. Van Zyl, (2009:6) insists that leadership may be defined in perspective of role. Examining the roles held also helps understand leadership. According to Van Zyl a leader has to follow expected activities or behaviors which stem from the job or position of a leader. Broadly, Van Zyl, (2009:152) highlights that through character the African continent calls for leaders that are ethically grounded, self-denying, and thoroughly understand the concept of the common good (see Olode, 2006).

Therefore, African leaders are called to act from the foundation of ethical and moral strength in the continent awakening to ethical reform and to demonstrate enterprise leadership underpinned by values and executed within the philosophy of *Ubuntu*. Furthermore, Cogan, (2003:153) defines a Christian leader as (woman or man) an individual who can demonstrate a balance between personal toughness and pastoral tenderness. A (woman or man) capable of displaying sensitive compassion to followers, particularly compassion. These might appear to be weak leadership traits that view toughness as the most effective leadership trait.

Keating states that “leadership is service in the sense that it seeks to meet the needs of another or of the group by performing necessary functions. Sometimes strong directive power is effective leadership, such as when a group has lost its sense of direction or purpose; with another group, or at another time when the group is functioning well in its relationships and has its directions clear, non-directive styles of leadership are needed. Sometimes the group needs to be encouraged and supported; at other times, it may need to be reoriented (1982:13-14).” It is critical to consider the reorientation of leadership as an evolving phenomenon that function as well with women as it does with men.

The leadership of God as demonstrated in Jesus Christ, ensures all missional participants (women and men) have power and authority and are equal agents of mission. Therefore, in consideration of a leadership perspective that does not include gender as a factor that hinders women from leadership, the process of re-orientation is necessary because it will assist in uncovering the cultural aspects that influence subordination and domination of women clergy in ministry and leadership in the Church and society.

2.12. Domination and discrimination

In colonial South Africa White Missionary women though faced equally by paternalistic challenges in church and in society, they formed solidarity groups among themselves and endeavored to empower their Black counterparts through the establishment solidarity groups among them also. Haddad, (2016: 157) asserts that African women were encouraged by the missionaries to meet weekly to pray together.”

In other words, it was in these groups that women had been empowered and increase their solidarity to challenge paternal domination and discrimination in church and society. Solidarity groups were sources of women to women empowerment and to some extent exclusive to men and were possibly of solidarity of convenient between Black and White women. Thus, women’s solidarity empowerment was challenged by inherent problems embedded in Church or society, which ironically were carried over from what de Gruchy, (2003:20-39) describes as “the face of the colonial project, that perpetrates passivity and promotes nothing about one’s *doing*.” de Gruchy further asserts that the “issue of [one’s] doing is crucially important for one’s identity, particularly for the poor” (2003:20-39) and precisely for women in Church and society.

2.13. Gender and roles assignment

In some traditional society as well as in faith groups, religion has had a negative effect on women worldwide. Religion has been used to excuse the domination of women, humiliate them, and limit them to worthless education and housekeeping roles (see Phiri, 2000: 87). Phiri asserts that religious inequalities between women and men continue in some of the lowest and most indisputable positions in church and society. Phiri continues to assert that women suffered and are downgraded in the name of religion, they are subordinated and relapsed into the background of progress and development (cf. Phiri, 2000: 87).

In Christianity in South Africa, men have projected themselves as the ones with the power to define who Christ Jesus is for everyone (cf. Grant, 1989: 64). This suggests that the Lordship of Jesus Christ has been translated to mean the lordship of men. Susan Rakoczy, (2004: 11) calls this paternal and patriarchal relationship, Kyriarchy. The term Kyriarchy, coined by Schüssler, (2001: 211), is derived from the Greek term *kyrios*, which means “Lord.” In other words, in the concept of *kyriarchy*, the authority and rule of Jesus Christ is explained within the confines of male consciousness (Grant, 1989: 64).

However, Schüssler further asserts that “speaking of the disciples of equals does not mean to argue for women’s access to and integration into patriarchal structures. Nor does it intend to retrieve an essential feminine identity” (1993:12). The concern is mainly with gender equality and sexual superiority present in the practice of the Christians faith. However, Schüssler describes “*ekklesia* as a discipleship of equals that can turn the present *basileia*, (church) into an alternative world of justice.” The church can therefore become a provider of life-giving power from the present death-dealing powers of patriarchal oppression and dehumanization (cf. Schüssler, 1993:12).

Nussbaum, (2000) argues that religion is not ready to liberate women from oppression and doubts whether religion is going to do very well in the woman's life. Nussbaum argues that secular feminists are forced to take a negative view of the social role of religion, and that religion is unlikely to provide a high degree of respect, possibly due to the inability to provide space for inclusive hermeneutics, equitable treatment and gender and sexual roles assignment in society (see Nussbaum, 2000: 175).

In a broad stroke, gender encapsulates all the social varying edifices to position the attitudes, opportunities of males and females – interactions and relations. Gender also determines the

things that are accepted, permitted, and valued...at any given time, which makes gender context-specific (Wood, 2019; Moffet, 2008:105-106)⁵¹. In a gendered society, the norms and role expectation are built into social structures such as family, culture, religion, law, and the state. Wood is of the opinion that in a gendered context, male roles alongside female roles are ordered hierarchically.

In her article Wood, (2019:2-6) looks at traditional and harmful practices which contribute to women's suffering, resulting in violence within patriarchal contexts. Focusing on the church, Wood asserts that women have had to renegotiate their identities and roles. Furthermore, Wood asserts that although South Africa's constitution grants women full and equal status, this is not so in some church societies. Particularly with women still being denied equal and full participation in all roles in the church.

Implicitly, gender definitions in patriarchal systems are mostly based on the assumption that reproduction is function. Such systems do not just determine personal and social characteristics. A person's role and value as a human being is associated with...gender socialization...and thus affects both men and women. Reddock, (2007:256) argues that gender is misunderstood, even with decades of gender studies and analysis. This is because of "the fluid character of the context also allows us to understand cases where biological sex and gendered behaviour do not always fit together as easily as our... society would like them to (cf. Barriteau, 1998:188).

Fiorenza, (2009:125) insist that "the most effective dimension of gender definition is embedded in the cultural dimension, which is a stance or an aspect that affects the production of other cultural values, interrelationships and other ways of thinking." Based on thought, gender becomes something we know, or we think we know. As human beings, we immediately categorize (language, animals, planets, inanimate objects) Juschka, (2010:245-246). Mwaniki and Mouton, (2015:348) asserts that the Ephesian household code of conduct defined as gender roles and status instilled through childhood education, and rites of passage (circumcision and marriage), through which men and women were properly initiated into masculinity and femininity.

⁵¹ Wood, H.J., 2019. Gender inequality: The problem of harmful, patriarchal, traditional and cultural gender practices in the church, HTS Theological Studies 75(1), a5177. <https://doi.org/10.4102/hts.v75i.5177>

Agreeably, Haddad in Matsveru, (2012:131) adds that based on role, complex definitions of gender are attached to ‘expectation’ which emphasizes the social and cultural construction. In other words, “every human being has a fundamental component of their identity – their masculinity or femininity – constructed by exceptionally powerful social, cultural, religious, ethnic and legal forces” (2012:222).

Becker, (1996:116) argues that:

...a woman’s gender is most painfully a liability when her sexuality comes into play. When a woman is regarded and expected to behave primarily as a sexual being, because she is a woman, she can easily be trapped in a situation that violate her privacy, her physical boundaries, or her sense of self as whole. Harassment is the most widely discussed (though still poorly understood) trap women face in this respect. Others include ‘How do I look’? And ‘Be yourself’. Women often report feeling unsafe, ashamed, or exposed, because these traps are a part of their regular experience.’

Henceforth, Moffet, (2008) assert that women’s lives have in no manner benefited from their knowledge about gender definition, “that ...ours is a country in a state of ‘*gender civil war*’, a truism adjoining on cliché.”

Evidently, it is not possible to define gender without connecting the social, cultural, religious, and relational position of men and women, particularly considering the patriarchal solidified structures of society and church. In such structures, traditions⁵² that continue to disempower and marginalize women roles into powerless human roles and offices persist. In other words, issues that originate from gendered contexts impact power, authority, and role assignment and thereby enhances men’s capabilities while it undermines women’s capabilities to participate in God’s mission fully.

⁵² According to Fabela & Oduyoye, (1988:48) ‘Traditional and popular belief views Eve, woman, as a being inferior to Adam, an, physically, socially, morally, intellectually and spiritually. Details of this inferiority are meticulously worked out by the rabbis and by the fathers of the church, whose teachings have formed and nourished centuries of opinion concerning women.’

2.14. Paternalism and patriarchy (gender, religions, and culture)

The concept paternalism “comes from the Latin word *pater* which means father” (see Chambers, 2009:890). Paternalism therefore refers to the system of leadership in which the well-being importance of the person’s autonomy is mostly limited by someone who treats them as children (cf. Rowley & Ulrich, 2016:204). Paternalism can thus be defined as an attitude displayed in the process of supervising or managing people in society and church. This is the attitude in which a leader accepts an obligation to setup and implement decisions for or on behalf of its members as the father in the family. (cf. Swanepoel *et al.*, 2003:318).

Regarding paternalism, Daly (in Ruether, 1998) asserts that “Christianity has never been reformed with regard to freeing women. Daly states that Christianity is “deformed by theological ideology of dominance of women.” Thus, “In order to be liberated, women must reject Christianity, root and branch” (see 1998:216). It is essential that patriarchal and paternal aspects in Christianity are seriously examined, the foreign and colonial repressive concepts and theories eliminated from it, and let it be expressed in line with the Kenotic message of love exemplified in the Trinity (Phil. 2: 5-11). In accordance with the kenotic message, the kenotic church “needs to model itself on the sacrificial life of the woman, indeed Christ himself” (Rakoczy, 2004:220).⁵³ Paternal attitudes in Christianity has the ability to promote the dis-empowerment and challenge mutual relationship between women and men in society and the church.

Tracing the sources of paternalism Oduyoye and Vroom, (2003:1) assert that, “Western forms of Christianity have traditionally exercised a strong influence on churches all over the world...” This implies that “the culture of the churches has also been marked by a strong Western paternal influence—one that has shaped its liturgies, its choice of instruments and tunes, its architecture as well as its organization” (Oduyoye and Vroom, 2003). Oduyoye seems to suggest that paternalism creates a double culture among Africans. Oduyoye thus states “That double culture leads to double oppression which is the experience of all the colonized people” until today in many parts that were colonized (Oduyoye, 2001:12).

Speaking about paternalism in traditional regions in Zimbabwe, Ruether, (1996:135) states that “women were prominent participants who were viewed as equals in all matters concerned with

⁵³Oduyoye (1986a:76) “Christ-bearing church – A church that will have to empty itself of all pride, self-seeking, and, above all, of the fear of death.”

shaping the future destiny of their people.” The Shona Mwari Cult of Zimbabwe— “an area in which the Shona and the Ndebele shared a common worldview centered on *Mwari* cult at Matopos” (Ruether, 1996:135) provided women with power and authority. At the Mwari shrine, Shona women exercised power and authority in almost every aspect of life of their communities. (cf. Ruether, 1996:135). “Women were not just prominent priests at their shrines, but they also held key political positions within the society....”

2.15. Gender and biblical masculinity

Oduyoye, (2001:12) argues that the main source where men justify domination is the Bible. Oduyoye, asserts that the patriarchal hierarchy in the religion of the Bible depicts the culture of Jewish people, and from the African point of view, not everything in the culture is liberating. Oduyoye, (2001:12) further asserts that “Any interpretation of the Bible is unacceptable if it harms women, the vulnerable and the voiceless.” Similarly, Ruether, (1983: 20) states that “any principle of religion ... that marginalizes one group of people because it is less of the full humanity, reduce all of us” and ultimately oppresses men and women together.

Oduyoye states that women who aspire to rise up as a leader should struggle so hard to reach the hierarchy. Oduyoye therefore mentions that women who often find themselves among high ranks in patriarchal system, are ultimately the ones who sacrifice themselves (see Oduyoye, 2001: 12). The system, however, turns such emerging women who possess too much authority and power, into patriarchy and begin to act in paternal ways. Haddad in Phiri eds., et al., (2003: 155), argues that, for centuries, the patriarchy of the church has provided male leadership with a degree of power that abuses, or at least based in the abuse of women, so that women can continue to be dominated.

2.16. Koinonia, diakonia and martyria

It is possibly clear that *koinonia*, *diakonia* and *martyria* a keys words to the spread of the early centuries Christianity. These terms were exercised in the Early Church without gender barriers. From how these terms are used by the Early Church it is evident that women were ordained into several ministries. For example, four central ministries of *episcopa* (women bishop), *presbytera* (women priest), deaconess and abbess could not be discussed in exclusive of *koinonia*, *diakonia* and *martyria* as key terms. The Bible in (Rom. 16:1; 1Cor. 12:5) and the practice of the Early Church indicate women occupied position of ministerial leadership.

The Early Church therefore clearly demonstrates the liturgical roles women performed in the early Middle Ages before the Councils of (325 and 451 AD). Gary Macy, 2012 attributes scrapping out of the women's ordained to the contribution of Ruffin in the (451 AD) meeting of Chalcedon when he disassociated *episcopa*, *presbytera* and deaconess (1Tim. 5:2) from ordained ministries. A radical change in the definition of ordination during the 11th and 12th centuries not only removed women from the ordained ministry, but also attempted to eradicate any memory of women's ordination as helpers.

Atta-Baffoe, (2016:226) defines *koinonia* within the Anglican communion as “the radical demand of the gospel that compels us to appreciate and come to terms with Anglicanism, not so much with in any specific well-defined theology, non-racialistically, bureaucratic, but rather in our (men and women) mutual participation in the one Lord, one faith, one baptism (Eph. 4: 4-6).⁵⁴ In the Western tradition ‘Communion’ is ‘fellowship’ in the sense of friendly sharing of a common life with mutual support. A mystical union of Christians with one another and with Christ (See 2008:29).⁵⁵

2.17. Patriarchy, hierarchy, and kyriarchy

Rackoczy, (2004:10) argues that in patriarchy the male is the norm and women are understood to be inferior in every way: biologically, intellectually, anthropologically, and socially. Women—all women, every woman—are inherently of lesser value and lesser authority than any male human being. This means that, according to Walby, (1989:20) patriarchy is a system of social structures in which men dominate, oppress and exploit women.⁵⁶ Respectively, Njoroge & Dube, (2001:29) argue that in patriarchal contexts or circumstances women are known as their father's daughters when unmarried, their husband's wives when married, and are also referred to as the mother of their firstborn child after motherhood.

Thus, women are denied presence as rightful individuals because the patriarchal model negates to name them. Reuther, (2015:133) concurs that despite changes regarding women's rights, patriarchal culture – particularly via religion – continues to reproduce the ideal (discourse) of the dependent housewife whose main work is in the home. Similarly, Suggit & Goedhals, (1998:88-89) depict patriarchy through the Victorian perspective “...women's rightful place

⁵⁴ Journal of Anglican Studies Vol. 14(2) Doi: <http://10.1017/S1740355316000048>

⁵⁵ Mannion, G. & Mudge, S.L., (eds.). 2008. The Routledge Companion to the Christian Church. Routledge: New York.

⁵⁶See <https://libcom.org/files/Theorizing%20Patriarchy%20-%20Sylvia%20Walby.pdf>

was in the home, under the authority of the father, husband, brother or even son.” Suggit & Goedhals further asserts that the Christian church, resting its case on the Pentateuch and St Paul, was a stronghold of such patriarchal views.

Therefore, Claassens, (2016:68) maintains that patriarchy constitutes a form of structural or systematic gender-based violence against women by using the force of ideology and social structures in ways that harm the experience of women. Consequently, Oduyoye, (1986:94) describes patriarchy based on its societal functions as the male principle in the world, an unquestioning follower whose power to be dependent on the non-being of others.

In terms of hierarchy, power, and authority Phiri, (1997:140) argues that there are two authorities in the church; “the African culture and the church’s view of authority. Both authorities emphasize a pyramid structure of authority which has the privileged (male ministers) at the top and the oppressed at the bottom.” According to Phiri, (1997) it is through this study that women clergy are encouraged to identify and state the new shades of patriarchy, hierarchy, power and authority in the church and how these shades impact and enhance their leadership for the betterment of the church not women only.⁵⁷

In terms of power and authority, hierarchy can be regarded as a system of organization in which people or things are divided into levels of importance. Generally, this is known as a system in which members of an organization or society are classified according to relative status or authority. Institutionally, hierarchy is a system of power distribution in which an individual or group resides within a culture, organization, or society.⁵⁸

According to Willhauck & Thorpe, (2001:21-33) prototypes for the hierarchical model in the Western world are the military and the church. This also referred to as ‘The rule of priests.’ A concept that is inherently religious. Hierarchically, historically, and traditionally, the priests were the ultimate owners of positional power. O’Collins & Farrugia, (2000:105) assert that synonymous to ‘holy origin’ or ‘holy order’ is hierarchy, which is also known as the ‘the principle of order organizing the universe, angels, human society, and the church. The notion of hierarchy as the three classes of bishops, priests, and deacons, who do not derive their authority from the people. Furthermore, hierarchy is any ranking of objects into grades, orders,

⁵⁷ Storkey, E. 1985. *What is wrong with Feminism*. SPCK: London.

⁵⁸ <https://sociologydictionary.org/hierarchy/>

or classes of increasing dominance or inclusiveness. As a social phenomenon, hierarchy is a specific type of social organization in which members are divided by status, rank, or authority.

While in social ordering, precisely in religious contexts, Fiorenza, (2009) states that women and children are not only ranked lowest but as servants to their masters or lords. Such kind of relationship is what Fiorenza refers to as *kyriarchy*, (the rule of the master *or kyrios*). Thus, kyriarchy justifies domination of certain groups by certain other groups, and certainly ensures domination of females by males. Moreover, O'Brien, (2014) also argues that the term recognizes that women who are members of the elite classes are equally capable of behaving in an oppressive manner toward women and men from those classes that are constructed as inferior.

Accordingly, kyriarchy has a common element or characteristic called androcentrism. This is known as a dialectal structure and theoretical perspective in which man or male is accepted to represent the human. Particularly due to the postcolonial perspectives in scholarship (cited O'Brien, 2014: 1-2). Fiorenza, (2009:114) explains that at first: '...the *modern Western form* of democratic *kyriarchy*, which is referred to as 'kyriarchal democracy' excluded propertied and all other freeborn women, as well as immigrant, poor, and slave women from the democratic right to elect those who govern them. In other words, the full power of kyriarchal oppression comes to the fore in the lives of women living on the bottom of the kyriarchal pyramid.

2.18. Classism, racism, and Sexism

Classism is a concept generally understood or defined as the prejudice against people belonging to a particular social class (Burger, 2014). This is a concept widely associated with the ancient Greek or Roman principles and style in art and literature, generally associated with harmony, restraint, and adherence to recognized standards of form and craftsmanship. According to Burger, *et al.*, (cf. 2014:4) the concept of class has evolved much since the days of Karl Marx and Max Weber, but education, social status, income, wealth and shared life perspectives have remained central to definitions of class. Pilcher & Whelehan, (2017:18) assert that class as a concept is used in the analysis of social divisions based on the unequal distribution of economic and material resources. According to Pilcher & Whelehan people are grouped into different classes according to their relevant positions in an economically based hierarchy.

In view of racism is states that racism is the belief that all members of a group of people of the same skin color possess qualities, characteristics and abilities that are limited to that specific group. Thus, racism is used in distinguishing the superior from the inferior races. According to Betz, (2011) racism is a political ideology that traces cultural and social differences back to racial causes, thus making other people seem natural and unchangeable.

Kum-Kum Bhavnani, (1993:27) states that racism is a system of domination and subordination based on spurious biological notions that human beings can be fixed into racially discrete groups. It identified as a ‘natural’ process and is seen to be a logical consequence of the differentiation of human beings into races. Lenkoe further explains that the success of racism in South Africa was due to its Christian identity. Furthermore, Lenkoe, (1995) states that:

South Africa aligned itself with a Christian ideology. A Christian ideology meant selecting some tenets of the Christian faith, particularly sections of the Pauline epistles that seemed to legitimize slavery, oppressive rulers, and the *relegation of women into insignificant roles*. Apartheid, as a racist ideology, was then harmonized with what passed for the Christian faith. To underpin the monstrous ideology of apartheid, an anthropological argument had to be found to show why black and white people were different (cited in Buchanan & Hendriks, 1995:125).

According to Diedrick, (2004:141) racism, “...is a tradition that has been passed down successive generations. The only way to eradicate it is by dealing with it head-on. Even when it is dealt with, it always comes up against a great deal of opposition.” Diedrick, (2004:39) maintains that racism and sexism use much of the same methods to justify the domination of one group over another. Sexism is concerned with biological difference between men and women. Both concepts have the potential to unite and divide. For example, White men and women are united on the basis of race over Black men and women. However, both Black and White women are inferior to both White and Black men.

2.19. Identity, Feminism and Masculinity

Louw, (2012:41) states that:

Human identity is often viewed as a personality trait, connected to self-awareness, self-image or to specific human characteristics. Without any doubt identity represents virtues and values as embedded in cultural contexts. Identity is closely linked to

integrity. It reflects ethos, i.e. a way of living and a mode of behavior. It reveals moral values, and as an ethical phenomenon, gives an indication the normative dimension of human behavior (Louw, 2012:61).

Briggs argues that “within feminist there has been much discussion in recent years of the ‘politics of identity,’ the need to claim one’s particular identity as an act of resistance to cultural hegemony of white, male, middle-class society” (in Pui-Lan, 2002:31). Briggs further asserts that “woman’s identity is female only. She also has the particularities of race and class, as well as those of sexual orientation, age, type of physical ability (2002:31).”

Fiorenza, (2011:220) defines *feminism* as:

...a theory and a movement that critically places at the center of its scholarly and practical attention structures of domination and subordination, that marginalizes women, and other peripheral people, exploit them and make them second-class citizens. Feminist the*logy and religious studies attempt to uncover and analyse such religious structures of kyriarchy. They insist the*logically that women as well as men are made in G*d’s image. Henceforth, they make the divine present here and now.

Fiorenza, (2011:26) states that “feminism is not just concerned with gender inequalities and female marginalization. Rather, feminism is first of all a multi-various social, political, and religious movement that seeks to transform kyriarchy.” Feminism is rooted in the oppression of women presented in the establishment and definition of patriarchy. This is also due to the way in which the sexes are formed and defined by society and culture in a social context.

Oduyoye, (1986:120-121) asserts that feminism is a perspective which has become the shorthand for the proclamation that women’s experience should become an integral part of what goes into the definition of being human. Feminism highlights the woman’s world and her worldview as she struggles side by side with the man to realize her full potential as a human being. Moreover, Oduyoye argues that feminism emphasizes the wholeness of the community as made up of male and female beings. In other words, feminism calls for the incorporation of the woman into the community of interpretation of what it means to be human. Ultimately, Oduyoye understand feminism then as part of the whole movement geared to liberating the human community from entrenched attitudes and structures that can only operate if dichotomies and hierarchies are maintained.”

According to Amanda Gouws, (2010:14) “feminism has always had an uncomfortable location in South Africa.” Gouws further states:

Many women may not claim it though they have feminist beliefs, because of the perception that is a Western import. Gouws, (2010) argues that in South Africa feminist scholarship has engaged in the shift to African feminism with a great focus on motherhood, the body and sexuality with the aim of understanding the control of women’s sexuality through custom and culture, but also understanding the experience of women’s own sexual pleasure, while understanding and showing that culture and subjectivity are socially and discursively constructed.

A cross-examination of the discussion of identity, feminist and masculinity is the issue of sexuality. An observation however is that the discussion in sexuality appears to be limited to femininity and masculinity at the expense of the transgender persons. In a generalized context of gender discussion, Pui-Lan, (2002) asserts that “the scope of Feminist theology has been much broadened to encompass the theological voices of women from the Third World and from minority communities...” *Masculinity*, the term “...is a social, cultural and religious differentiation of the male gender. It sets men apart and stresses men as the norm which is inherently superior and natural. In other words, Masculinity is perceived as the antithesis of feminism. Masculinity is used to justify the oppression and subjugation of women.”

According to Nortjie-Meyer, (2015) masculinity occurs three dimensions. Brute force, which can also be defined as ‘physical force’ of power over women. ‘Relational power’ which maintains the belief system that men are the norm and women are the exception and least members of society and church. ‘Discourse power’ which is familiarly known as everyday language. According to Nortjie-Meyer, (2015:90) these forms of power are the basic structures of masculinity, which ultimately maintains male dominance over women⁵⁹ (cf. Whitehead & Barret, 2017:17).

⁵⁹ Nortie-Meyer, L. 2015. *A Movement seeking to embody supports of Patriarchal structures and patterns in church and society*: Gretha Wiid’s Worthy Women Movement. In: Conradie, E. M., & Pillay, M., (eds). 2015.

2.20. Conclusion

This chapter discussed concepts and theories that have provided a lens for understanding mission as *missio Dei* focusing on gender and roles⁶⁰ assignment. Conversely, the chapter also thematically engaged critical theories that also contribute to the inequality, marginalization, injustice, and exclusion of women clergy in the ecclesiastical context and community in which the Anglican Diocese of False Bay is located. Concepts and theories consulted in this study conversed with the underlying pastoral and leadership experience of female clergy in the patriarchal, hierarchical, and male-friendly Anglican Church, especially in the Diocese of False Bay, in the ACSA. In the next chapter, the study explores the historical background of the church in relation to women's ordination. The chapter examines the ordination of women in the Early Church, the Reformation and compare the practices with the gospel.

⁶⁰ <https://www.jstor.org/topic/gender-roles/?refreqid=excelsior%3A121fbb7a33d7fd7ec45291b8992ef3ca>

CHAPTER THREE

3. Historical Background of women's ordination in the Anglican Church

3.1. Introduction

In the previous chapter, the study discussed theories and concepts as they relate to the ministerial and leadership experience of women clergy in the Anglican Diocese of False Bay. In this chapter, the main focus is on the history of women's ordination in the Anglican Church. The chapter also examines and discusses the ordination of women in early years of the Christian faith and focusing mainly on the perception and treatment women are subjected to, and how that has impacted their full participation in the church over the years.

3.2. Ordination

According to Dowling & Holeton, (eds.), (2006) "ordination is the act which constitutes and acknowledges this special ministry of representation and leadership within the life of the church both local and universally." Thus, in the ordination 'the church in Christ prays to the Father to grant the Spirit to the ordained for the office and work to which that person is called, accompanying the act with a sacramental sign which specifies the imposition of hands the one for whom prayer is made' (2006:243). This is a 'process through which individuals are ordained and set apart to perform various religious rites and functions as clergy (cf. Mbaya, 2014:6, 7, 16).'

In other words, in the ordination, "...faith...prayer...commits to the person ordained the authority to act representatively for the universal church in the ways proper to the particular office" (2006:243). For ages men and women have served in the church as leaders (see Mark 16; Acts 18:2, Acts 21:9) until questions about the eligibility of women to become leaders were raised in the Middle Age Church. Thus, masculinity triumphed, and women were dropped from ordained church roles. Nevertheless, women in the Early Church prayed and prophesized (1 Cor. 11:1–16), they taught or had authority over during worship (1 Tim. 2:11–14). These are essential functions of the clergy.

The trend to refuse participation of women in leadership continued even when the church was involved in the Industrial Revolution and in the Enlightenment. The Anglican missionaries who came to the ACSA were a product of Industrial Revolution and the Enlightenment. By

implication, therefore, the missionaries (practicing sacerdotal priesthood, see chapter 1) refused women's full participation in church ordained roles.

Regardless of subjugation in the church, women have always played important tasks. Pillay, (2017:1) asserts that, "...much of the Church's involvement in the life of human life is done by women who constitute over half of the Church membership." However, as evident from the 25th anniversary of women's ordination in the ACSA, women still struggled to be ordained in the church and always strive to exercise fully their ordination roles than their male counterparts.

3.3. Ordination and masculinity

In the ancient church and, to some extent in the church today, being male plays a major role in the ministry and the ordination process. In defining the term "ordination" Brand & Norman, (2004) state that, the word ordination means "setting apart" or individuals set apart for leadership in the church (2004:225). This and many other definitions of ordination does not refer to the ordination in masculinity, the term is gender neutral. That is to say the definition of the word ordination and its practice is gender inclusive. However, for many years' women have struggled to exercise their ordination rights and yet the church has leniently allowed women to the level of diaconate.

The first step in the ordination journey in the Anglican Church is diaconate. "As a deacon one takes a role a servant, set apart in principle for the reasons of "supporting" priest and bishops to do their work. Their main roles are prayer and preaching" (Brand & Norman, 2004:226). By limiting women to diaconate (priestly supporting roles) is to emphasize the perception that women are less human—inferior to men (Church fathers). Such an emphasis on the inferiority is in sharp contrast with women's capabilities (Nussbaum, 2000). It is also clear here that in the Early Church and the church today, prayer and preaching are gender-neutral roles. In practice, deacons are apprentice (shadowing) presbyters or priests. There are three orders in the ordained ministry; diaconate, presbyter, and bishop (see Haddad, 2014; Phiri, 2004; Oduyoye, 1995). It is therefore interesting that masculinity has resolved in some cases, to admit women only as deaconesses.

Presbyters (priests) are fully ordained elders who receive local oversight to preach and pray, which also means to worship and administer the sacraments. In Anglicanism, only priests can preside in the Lord's Supper and pronounce absolution and blessing in the name of Christ. Priests have the authority to baptize and to solemnize marriages. Interestingly, all the priestly duties mentioned above are by no means identical with masculinity. (cf. Brand & Norman, 2004:226-

227). From the very early times of the ACSA deacon, priest, and bishop roles have been positions associated with only men but there is no clear reason given for excluding or treating women unequal from ministerial leadership for many years.

3.4. Ordination, women, and the Early Church

Gary Macy (2012) states that, "...for the first twelve hundred years of Christianity, women were ordained into various roles in the church. References to the ordination of women exist in papal, episcopal, and theological documents of the time, and the rites for these ordinations have survived." It is surprising that the rites for ordination have survived but with a number of challenges that subject women to assisting roles. Therefore, in view of this study women clergy still having challenges in the ministerial and leadership practices (cry and lamentation, 2017).⁶¹

It is evident in literature that women were ordained into several ministries in the Early Church. "Four central ministries of *episcopa* (women bishop), *presbyteria* (women priest), deaconess and abbess are discussed in detail in order to demonstrate particularly the liturgical roles women performed in the early Middle Ages."⁶² According to Macy, a "radical change in the definition of ordination during the 11th and 12th centuries not only removed women from the ordained ministry, but also attempted to eradicate any memory of women's ordination in the past." Furthermore, Macy, (2012:102) states that, "women were forced to explain away earlier references to women *presbyterae* and deaconesses and the record from the Council of Chalcedon (451) which listed requirements for ordained deaconesses."

Macy points out, "Within roughly a century, women lost all standing as ordained clergy. They could not be ordained even if they underwent a ceremony of ordination. They had never been truly ordained as '*prebyterae*,' deaconesses, or abbesses, despite any authorities to the contrary" (Macy, 2012:102). Therefore, denying women for their full right in ordination strongly contrast to the priestly roles and titles given to the church leaders in the Bible (Acts 18:2). It is also contrary to the practice and action by Jesus Christ to the women followers (Luke 8:3).

⁶¹ <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> Accessed at Stellenbosch on 21 October 2018.

⁶² <https://www.oxfordscholarship.com/view/10.1093/acprof.oso/9780195189704.001.0001/>

3.5. Ordination, women, and the Early Church Fathers

In consideration of the role and leadership of women in the Early Church, the Church Fathers influenced the thought that women were naturally unfit to be leaders in church and society. The Early Church Fathers confirmed this by their perspectives and references to Biblical texts (1 Cor. 14:34), that presented men as superior to women. The Church Fathers' views influenced the societal and religious structuring and thinking about women as second-class individuals. This is despite the presence of evidence by Irenaeus, bishop of Lyons (180 AD), who told of a certain Gnostic magician, Marcus, who allowed women to consecrate the wine during the Eucharist (see Marshall, 2006).⁶³

Besides Irenaeus' evidence, Tertullian seemed to have allowed women more opportunity to interact among Gnostics. Tertullian asserts that women were able to "teach" (*docere*), "dispute" (*contendere*), enact exorcisms, and undertake cures (*healing*) roles. Tertullian, however, does not mention the official ordination of women for leadership of church, not even among the Gnostics. According to Marshall, (2006), Tertullian in his works does not indicate in any way that women were permitted to be ordained as deacons, priests, or bishops.⁶⁴

Thus, despite all evidence provided about the presence and services of women in the Early Church, Tertullian went on to affirm that women should not lead in the church but could only predict and tell visions of God. (Marshall, 2006). Similarly, Origen of Alexandria (180-254) through his commentary on (1 Cor. 14:34), attempt to harmonize the fact that women in the early church were prophets, but they were forbidden to speak in the assembly. Origen argues that women in the New Testament would prophesy after worship or outside the church building.

Furthermore, Augustine of Hippo, commenting on the (Sermon on the Mount, Book I, § 34) seems to be finding it very difficult for women to overcome the temptation in leadership. Augustine also suggests that the woman is subject to the man, to bring about peace and thus, in accordance with the primitive way of peace and order, as the man is subject to Christ, (Marshall, 2006). In the same way Epiphanius (304 AD) declares that women would not be ordained in church leadership, because if that were the case, Mary (Magdeline ordinary female disciple) would be the first woman to be readable for ordination (see Marshall, 2006).

⁶³ <https://taylormarshall.com/2006/03/churchfathers-against-womens.html> Accessed at Stellenbosch on 17/10/2019.

⁶⁴ Ibid

According to Marshall, (2006) the position of the Post-Nicene Fathers towards women in ministry was that; “if women were ordained to be priests for God or to do anything canonical in the Church, it should rather have been given to Mary.... She was not even entrusted with baptizing....” The position of the Post-Nicene Fathers is thus in sharp contrast to the medieval era, in the Celtic Churches, where examples of female religious leadership in Ireland existed without any conditions or restrictions (see Marshall, 2006). Marshall further argues that St. Brigit (also called Brigid, Bridget, Bride) was an abbess for monks and nuns in Kildare, County Kildare, Ireland. Bridget appears in many Irish legends, myths, and tales, so she becomes the story of her and other women's words in the office of priest and bishop. Here it is clear that there is an order of deaconesses in the church, but it was possibly not a step in the direction of the priesthood ordination.

3.6. Ordination, women, and the Bible

The Bible shows that women participated in church leadership. In the Old Testament, ‘Jezebel’ practiced leadership and authoritative ‘teaching’ (didasko) in the church of Thyatira (Rev.2: 14). However, Jezebel’s teachings led to immoral behavior and eating food sacrificed to idols. Scripture sharply rebuked this church for allowing the leadership of this woman. Nevertheless, despite the irresponsible church leadership of Jezebel, the early church did not condemn the female ministers.

According to the Book of Judges, Deborah was a prophetess of God in Israel, the only female judge and wife of Lapidoth (Judges 4: 1ff). By holding a leadership position as Judge in Israel, Deborah exercised divine priestly roles. In the New Testament, regarding testimony (martyrdom), women first saw Jesus rise from the grave and then spread the news (Mark 16). The New Testament also mentions women who influenced the growth of the Early Church, namely Priscilla (Acts 18: 2), virgin daughters who prophesied (Acts 21: 9) and others.

Later in the book of Revelation, the church is warned about a possible controversy between a holy woman, who represents the true church, and an immoral woman, who represents the false church. Revelation (12:17) says that the immoral woman leads the world's governments in a final battle against God's people for world domination (Rev. 12:17). This implies that any immoral form of leadership, whether by man or woman, is not tolerated in church leadership today.

Referring to the Early Church, the apostle Paul states that (1 Tim. 5) some ‘widows’ in the early church served as ‘presbyteras’ or ‘presbytidas.’ The Council, however, at some point in the

history of the early church, the Council of Laodicea, made some decisions to make sure that the widows did not try to perform the duties of a male person, such as to deal with the Eucharistic celebration. Unlike in the early church, presbyteras - deacons in the church today are offices that are not limited to widows.

The Council of Laodicea therefore made rules to prohibit the official ordination of the Presbytidas, possibly because it appears that the New Testament mentions only the ordination of deacons, elders, and bishops, and not of widows. Before the Council of Laodicea, one has the impression that ordination to priestly offices is linked to the fact that they are a widow. This would imply that the Council of Laodicea forbids the widows to receive ordination. Therefore, what may be the reason for the banishment of the widows in Laodicea does not necessarily apply to the widows or to other women in the church.

3.7. Women ordination in the Reformation and post Reformation

Luther's view on the nature of the priesthood of believers is seen in his exposition of (1 Pet. 2: 5) and (Gal. 3:28). On (1 Pet. 2: 5), where Peter mentions that believers "are a holy priestly office to offer up spiritual sacrifices that are acceptable to God through Jesus Christ." Luther said that the Old Testament physical sacrifices and this priesthood all ceased, and that a new spiritual priesthood took its place (see Callahan, 2013:294).

Furthermore, Luther declares that, although everyone has the right to preach, no one should use anyone for this task, and that no one should undertake it unless he is better suited than the others (cf. Beal, et al., 2000:925). Paul therefore instructs Timothy to entrust the proclamation of the Word of God to those who are fit for it and who will be able to teach and instruct others (2 Tim. 2: 2). However, it seems that Luther did not accept women for orderly roles in the Church. (Little John, 2011)⁶⁵

Thus, those women now called priests in Luther's day would all be laywomen like the others, and only a few officials would be elected by the congregation to preach. Before God, however, there is no distinction, and only a few are chosen from the whole group to administer the office in the place of the congregation. Luther's position is clearly not supported by Scripture, but rather an interpretation similar to his own opinion (cf. Blackburne, 1752:22; Britain-Courts, 1862:427).

⁶⁵ <https://bradlittlejohn.com/2011/06/09/201169luther-on-women-in-the-ministry-html/> Accessed at Stellenbosch 17/10/2019

Conversely, Paul bases his argument on the role of female leadership in creation, deception, and transgression (1 Tim. 2: 13-14). Like Paul, Luther discusses these texts in detail and summarizes them: Adam was first formed; Adam was not deceived; and it was not he, but the woman who brought the transgression (Clark-Soles, 2010:96). Paul uses the argument in (Gen. 3:16), “Because you have done this, you will be under the man. As punishment for your sin and transgression, you must be subject to the man and suffer the birth of the child.” Therefore, decree of God on women still remains a memorial of the transgression that entered the world through her guilt (see Wiesner-Hanks, 2003).

Calvin’s perspective on the status of women in the church is similar to that of Luther. According to Calvin’s view on (1 Cor. 11-14, Eph. 5 and 1 Tim. 2 and 3) he is guided by the role of women in the ministry (Spielvogel, 2010:279). But what is surprising is how Calvin’s argument; “That in Christ there is neither male nor female? (1 Cor. 11) harmonize with (Gal. 3:28)? Why does Calvin make a distinction here, with which he pulls away in that passage? Calvin seems to have found the solution in the contexts of these texts (cf. Tuininga, 2017:165).

It is recorded in (Gal 3:28) that “there is no difference between man and woman.” But it is difficult to comprehend Calvin’s treatment of Christ’s spiritual kingdom, in which individual distinctions are not considered (cf. de Gruchy, 2013:37). It is also difficult to understand how the body and the mind can be separated from the spiritual or the spirit. It appears from this discussion that both the Reformation and the church after the Reformation women were not accepted into ordination on the basis of personal perspectives and varied biblical hermeneutics (Dixon, & Schorn-Schütte, 2003).

3.8. Ordination of women in the Church of England

The history of the Anglican Church owes much from the Island of Great Britain that was governed by the Roman Empire, from (43 to 410 AD).⁶⁶ The Anglican Church therefore traces its connections to the Early Church through the mission to England by Saint Augustine born in Rome who became a missionary to Canterbury in (AD 597). As a result of Augustine's mission, Christianity in England fell under authority of the Pope in Rome who had powers to appoint bishops, preserve or change doctrine and grant exceptions to standard doctrine.

⁶⁶ See <https://www.britanica.com/biography/Henry-III-king-of-England> Accessed 07 September 2008

The authority of the Church in England remained until there was a controversy between Henry the VIII as the king of England. Henry VIII started the process of establishing the Church of England after his split with the Pope in the 1530s. Henry was anxious to ensure a male heir after his first wife, Catherine of Aragon, had borne him only a daughter. He wanted his marriage annulled in order to remarry and when that was delayed, Henry VIII broke ties with Pope Clement VII.⁶⁷

In 1533, Henry—who had already secretly married Anne Boleyn. Thomas Cranmer, the archbishop of Canterbury, annul Henry's marriage to Catherine and Parliament then declared that the king, not the Pope in Rome the head of the Church of England. Thus, Church of England, became the primary state church in England, where the concepts of church and state are linked.⁶⁸

The Church of England is part of the Anglican Communion, which represents over 85 million people in more than 165 countries. While the Church upholds Catholicism, it also embraces fundamental ideas adopted during the Protestant Reformation. In recent years, the Church of England has been viewed as one of the more progressive sects of Christianity and is known for its relatively liberal policies, such as allowing the ordination of women and gay priests.⁶⁹

The processes of change began with a focus on women as deacons in the United Kingdom, followed by a local case of ordaining a woman in Hong Kong under wartime exigencies.⁷⁰ The issue of women's ordination led to pastoral and theological studies, resulting in a conclusion in 1968 by the Lambeth Conference that the evidence from Scripture and tradition was inconclusive on the matter.⁷¹

Anglicans consider themselves to be a part of the one holy, catholic, and apostolic church, celebrating the Eucharist, and continuing the ministry of the historic episcopal succession.⁷² So even though the English church removed itself from the jurisdiction of the Bishop of Rome during the Reformation period, it nevertheless continues to understand itself as part of a continuing

⁶⁷See <https://www.biography.com/royalty/catherine-of-aragon> Accessed 10 August 2019

⁶⁸ See: https://www.history.com/topics/british-history/church-of-england#section_4 Accessed: 12 June 2019

⁶⁹ See: <http://reachsa.org.za/about-us/our-history/> Accessed: 08 September 2018

⁷⁰ Ibid

⁷¹ Ibid

⁷² Ibid

catholic community, closely linked in ritual and core sacramental theology with the Roman Catholic and Eastern Orthodox traditions.⁷³ Conversely, on one side of this core tradition is a High-Church strand that is close to Roman Catholicism in practice, while on the other side is a Low-Church strand with a strongly Evangelical emphasis—both extremes advocate the maintenance of male headship.⁷⁴

According to Valentine, (2013) in the Anglican ecclesiology, the diocese is regarded as the core organizational unit of the church and is led by a bishop, who, according to canon law, is regarded as the chief pastor. Conceptually, a diocese represents a part of the whole people of God gathered around the pastor, but it is separated into numerous parish churches that are cared for by local clergy. The bishop is vested with significant governing powers and is advised by a synod. Although the synod does not have executive authority, its decisions are, in most cases, implemented by the bishop.

Valentine (2013) states that the synodical form of governance in the Anglican Communion, begun in 1970, is a recent development and is intended to secure wider lay involvement in church governance. At both diocesan and general synod levels, membership is structured on a tricameral basis, that is, it is comprised of three “houses” bishops, clergy, and laity. For example, in 1830, the Church Missionary Society had only a few sisters in mission-field appointments, but by 1909 the society supported (438) single women in overseas mission work as deaconesses or sisters. This was more than the 414 male clergy employed as overseas missionaries that year. Consequentially, the Church of England found itself needing to adjust to the changing roles of women by modifying some of its practices as defined by Canon Law on marriage and divorce.

In 1920, only 6 percent of the 646 members of the Anglican National Assembly (forerunner of the general synod) were women.⁷⁵ In 1930, Lambeth was asked again about why it was impossible to ordain women as priests, but this time it was found that there were theological principles which would constitute an insuperable difficulty.⁷⁶ This conference rescinded the former permission for deaconesses to lead prayers in worship. The question resurfaced in the 1935 Lambeth Conference.⁷⁷

⁷³ Ibid

⁷⁴ Ibid

⁷⁵ Cf. <https://www.reference.com/history/were-women-05f6e23b9> Accessed at Cloeterville [2018, August 05]

⁷⁶ Ibid

⁷⁷ Ibid

According to Valentine (2013) a crucial moment in the ordination of women is when Florence Li Tim-Oi of China was ordained into the priesthood in 1944. Pressure for women's ordination continued to build in the Church as more women were confronted with "a fantastic explosion in the opportunities"⁷⁸ of the secular world. Valentine further states that, the Gender and Ministry report, followed in 1966 with *Women in Holy Orders*, debated in the general assembly in 1967 could find "no conclusive reasoning against ordaining women" (Valentine, 2013). Several commissions were set in between 1984 and 1988 but all failed to justify why women should not be ordained (Valentine, 2013).

Correspondingly, the Anglican (Episcopal) Church in America, Presbyterians, Methodists, and Lutherans had been struggling over the ordination of women too.⁷⁹ In 1965, the Episcopal Church in America's House of Bishops commissioned a report on women's ordination, which was submitted to the conference the following year. Episcopal Church in America when the general convention of 1973⁸⁰ rejected a proposal for the ordination of women. Thus, the outcome of this vote caused significant widespread distress and led to irregular ordinations on the part of dissenting bishops in 1974 with the ordination of the "Philadelphia eleven."

Regardless of all the obstacles in the process of ordaining women into the priesthood, the Episcopal Church of Canada in 1976 started to ordain women. This action was similarly followed by New Zealand and Puerto Rico in 1977.⁸¹ Later in Brazil also ordained women in 1980 with Mayanmar following a year later. Within the African continent Uganda and Kenya to the same decision in 1983 with Burundi, Rwanda, Zaire, and Cuba following suit one year later. Ireland started to endorse the idea and took similar action in 1991 followed by Australia and South Africa in 1992 (cf. Josei ga Kyokai o Kangaeru, Kansai, 1993).⁸²

By 1975, however, (32) percent of the delegates to the general synod were women. There were also larger numbers of women employed on a full-time basis in the church.⁸³ For example, in 1966, there were (3,500) full-time working women, including deaconesses, Church Army Sisters,

⁷⁸ <https://westernciviguide.umwblogs.org/2013/12/04/women-during-the-htnment-r-contributions> Accessed in Stellenbosch 01 February 2018

⁷⁹ Ibid

⁸⁰ <https://www.religioustolerance.org/femclrg14.htm> Accessed in Stellenbosch 10 June 2018

⁸¹ Ibid

⁸² Mei, M. 2017. A Church with Newly-Opened Doors: The Ordination of Women Priest in the Anglican Episcopal Church. *Japanese Journal of Religious Studies*, 44(1) pages, 37-54 [Online.]. Available: <https://www.jstor.org/stable/90017630> Accessed [2018, September 9].

⁸³ <https://www.religioustolerance.org/femclrg14.htm>

and church social workers.⁸⁴ Meanwhile, in the Communion elsewhere steps into women's ordination were taken. In 1976, Canada approved the change after having moved through the involved synodical consultation process with little disruptive controversy. New Zealand followed in 1977 without controversy.⁸⁵ Kenya made the step in 1983 and Uganda in 1984 and Australia took the step in 1986. By 1988, general synods in Brazil, Rwanda, Zaire, Spain, and the Sudan all decided to move in the same direction, with Ireland welcoming women into the priesthood in 1990.

Thus, in the Church of England⁸⁶ it was only after the passage of the legislation for women's ordination in parliament in March 1994, no bishop exercised the right to opt out using clause (2) of the safeguards. This was a notable achievement. However, a substantial number of parish councils resolved that they did not want a woman priest and requested to be exempted under the safeguard clauses. Thus, the Anglican Church of Southern Africa went ahead of Britain to pass and ordain its first women clergy in 1992 and woman consecrated its first woman bishop in 2013.⁸⁷

3.9. The ACSA and Anglo-Catholicism Tradition

The missionaries to South Africa came from a background of a rigid high church tradition involved in a conflict of identity and Christian practices back home.⁸⁸ Apart from the leadership conflict between Rome and England, the church faced ecclesial and civil challenges and reforms. For example, a religious reform movement known as Puritanism arose within the Church of England in the late 16th century. They believed that the Church of England was too similar to the Roman Catholic Church.

Therefore, it was believed that the Church of England should eliminate ceremonies and practices not rooted in the Bible. Thus, the seventeenth century Puritan movement led to the civil wars in England, and the birth of the Commonwealth. The Church of England and the monarchy were suppressed during the civil war, but both were re-established in 1660.⁸⁹ In the eighteenth century two movements came on to the stage; the Evangelical movement, which promoted the Protestant customs of the church.⁹⁰ Conversely, the Oxford movement

⁸⁴ Ibid

⁸⁵ Ibid

⁸⁶ Cf. <https://www.religioustolerance.org/femclrg15.htm>

⁸⁷ Cf. <https://archbishop.anglicanchurchsa.org/2012/10/election-of-canon-margaret-vertue-as.html> Accessed in Stellenbosch 16 February 2018

⁸⁸ <https://christianity.com/church/church-history/timeline/> Accessed in Stellenbosch 2018, July 09.

⁸⁹ <https://www.anglicanhistory.net/?tag=english-civil-war> Accessed at Stellenbosch 2018, May 03.

⁹⁰ Ibid

in the nineteenth century which highlighted the Anglo-Catholic heritage.⁹¹ These two movements and their philosophies have endured in the church and are sometimes referred to as ‘Low Church’ and ‘High Church.’⁹²

Most of the missionaries who came to South Africa were from the Oxford movement, who believed in a rigorous training of the male priesthood and church leadership based on Anglo-Catholic traditions (Mbaya, 2014:6, 7, 16). Thus, the Oxford movement promoted training and ordination of a high caliber male church leadership under principles of sacerdotal. Therefore, the ACSA following this rigid tradition, did not consider women for ministerial and leadership ordination.

3.10. Ordination of Women in the Oxford Movement

Women’s ordination in the ACSA owes much to the history of the subjection of women as it was perceived in the 19th century Oxford Movement which arrived to evangelize in South Africa. However, according to Valentine (2013:225), like elsewhere in the world, “the 19th century marks a time when women in the Anglican Communion began to be publicly visible and vocal” about ordination of women in the church.

That is to say that women outside the church started to fulfill their leadership roles by organizing and conducting charitable works through women’s guilds. Therefore, women began to equate the success in their leadership roles in charitable organizations to church ordained roles if they were only allowed. Women in ACSA with support from the United Society for the Propagation of the Gospel in foreign lands (USPG) Women’s desk, educated themselves particularly for teaching the Bible and Catechism in Sunday schools. Teaching became noted as women’s doorway which led to a wider ministry in the church and in society.

It was through USPG Women’s desk teaching role in church and society now that women began to be noticed by male leaders. Following the women’s involvement in the teaching roles, back in England, the Methodist Church gave authority for women to preach. Following the authority to preach, “there was soon no difference between teaching at school, visiting children and their parents and the clergy’s pastoral roles as women also performed all these duties” (Valentine, 2013:225-226). This implies that teaching slowly began to slip away from being associated with

⁹¹ Ibid

⁹² Ibid

male clergy. Thus, owing to the large number and presence of women in church, many women began to teach in churches also. “But unfortunately, it is barely to find a church or community where women are equal to men in relation to leadership positions and power sharing” (Katty, 1992:75). Slowly, the women’s teaching role in Church (formerly done by priests) began to raise questions with regards to their ordination.

With regard to ACSA and according to Valentine (2013:219), the ACSA “...has grappled with the role of women in ministry.” Valentine further states that, regardless of the Anglican Communion early recognition of women’s ordination the issue has faced fraught and difficulty reactions (2013:220). In other words, women opting to accept their call into the ordained ministry was “assumed as an infection to the core areas of the Anglican Church as a sacramental church” (2013:220). To state it differently, women’s church leadership strongly affected the catholicity and apostolicity of the Anglican Church and therefore threatened its ecumenical efforts with the Roman Catholic and the Orthodox Church (see also Evans, 1995; Mbaya, 2014).

In the ACSA as elsewhere, by the 1970s the specific issue of female priesthood was receiving public support and media attention (Nason-Clark, 1987:259). Clark states that the public attention of priesthood and gender was sparked by the feminist movements and the ordination of women in other parts of the Anglican Communion. Clark further assert that women’s exclusion from the ordained ministry was further highlighted when the Church of England was exempted from the sex discrimination legislation. In the ACSA however, themes of maternity and household were still present and associated with women (cf. Haddad, 2016). This position “came to an end in 1992 when the Anglican Church of Southern Africa gave permission for the ordination of women as priests.” Clark (1987) states that in September of that year— 1992, Nancy Charton, Bride Dickson, and Sue Groves were enacted for ordination in the Diocese of Grahamstown.

Women’s leadership through ordination has been regarded as the foundation for the disunity in the ACSA after the (1988) Lambeth Conference of Bishops (Donovan, 1989:353). Although at Lambeth the bishops wanted to talk about other issues, the international press on women’s questions as priests and bishops focusing on all problems such as racism, economic exploitation, environmental degradation, political tyranny forced the conference to consider women’s leadership as a matter of justice and a priority. On the question of justice, Harvey (1980:34) emphasized that justice is difficult to maintain as a principle in societies where racism, classism and sexism dominate. The move to ordain women was an important part of the realization that when justice is right in the middle of the Christian tradition; revives the vision of women and men

as co-heirs in God's household and cut across the barriers of sex, race and classicism. On the other hand, justice through women's ordination was an essential development of the tradition, part of the revelation, reconciliation of the continuing function of God's present and future authority of the Church as his kingdom.

The ACSA voted in favour of the ordination of women at the Church's September, (1992) Provincial Synod (cf. Haddad, 2016:156). Haddad states that "This was a newsworthy event given the currents of change and rhetoric of freedom in apartheid South Africa." However, "the controversial issue was (and remains) undergirded by the gender of clergy justified (explicitly or implicitly) by the gender of God" (Haddad 2004:11) Haddad concludes that the Manyano movement might have provided a safe site of struggle for survival against death and patriarchal oppression and resistance to dominant ecclesial forces (2004:11).

It can also be concluded that women solidarity groups such as Mothers Union and Anglican Women's Fellowship played important roles that uplifted the plight of women and therefore, contributed to the ordination of women in 1992. Therefore, the concern of this study is mainly based on the ministerial and leadership experience of women in the Anglican Church of Southern Africa, particularly the Diocese of False Bay since 1992. The main focus therefore is the actual experience women might have gone through with regard to the hierarchical nature of the Anglican Church.

Despite the church and society's hierarchical nature, women in many ways play important supporting roles in church (see Ruether, 1975:3-4). However, Gaitskell (2000:5) states that women still have difficulty in serving the church. Accordingly, Phiri (2001:87) religion, culture, and church, have continue to assign women to the lowest and most unworthy roles in community. For this reason, Oduyoye, asserts that Christ has always confronted anything that prevented people to appreciate basic human dignity of others (eds., *et al.*, 1992:115).

Most of the experience of women in Church services can conclude that patriarchy not only accepts men to misuse ruling power but rather makes men own both the church and its mission. However, Moltmann, (1977:64) states that, the church has no mission of salvation to fulfil in the world, the mission belongs to Triune God. It is God that includes the church in mission (cf. Bosch, 2011:442). Through God's mission, (*missio Dei*) God attempts to demonstrate 'just' and 'liberating' and empowering relationships in God's own kenotic actions. Bosch asserts that God subsumes himself in the *missional ecclesiae* (see 2011:531), implying that God embraces and

includes the church in God's plan to serve the world. Thus, the patriarchal use of power in church and society create gaps between men and women and works against the Ubuntu African philosophy, which states that one is a person because of other persons. 'I'm because we are' (see Tutu, 2004:25-26; Moloketi, 2009:243).

3.11. The Ordination of women in Anglican Church of Southern— ACSA

As the Anglican Church moved from Britain into new territories, the ordained roles remained synonymous with male leadership. After the British occupation of the Cape (South Africa), the Anglican Church in South Africa was officially established itself in 1847, with the arrival of Bishop Robert Gray. Later, with the inclusion of Mozambique, Namibia. and St Helena, it was called the Church of the Province of Southern Africa (Archibald, 1996). The name was changed to the Anglican Church in Southern Africa (ACSA) at the South African Provincial Synod held 8-9 September 2006.⁹³

However, some Anglican parishes in the then Cape-Colony refused to join the Church of the Province of South Africa when it was constituted in 1870; these parishes constituted themselves as the Church of England in South Africa (CESA). CESA has subsequently renamed itself as Reformed Evangelical Anglican Church of South Africa. Today the ACSA is spread across 6 countries and two Islands, as follows; Mozambique, South Africa, Swaziland, Angola, Lesotho, Namibia, and the Islands of Tristan of Dagama and St Helena (Bompani 2017:130-131).⁹⁴

Historically, the ACSA traces its roots to the traditional Anglo-Catholic Oxford Movement linked to the first Anglican clergy chaplains (cf. Elphick and Davenport, 1997:1) who accompanied the troops when the British occupied the Cape Colony in 1795 and 1806. According to Hunter, (1952:7). The Anglican Church in Southern Africa, at that time was under the Diocese of Calcutta. Bishops on their way to Calcutta sometimes stopped at the Cape for confirmations and occasionally ordination of clergy. It was in 1847 Robert Gray was consecrated in Westminster Abbey and arrived as the first Bishop of Cape Town from 1848.

⁹³ <https://anglicanchurchsa.org/> Accessed in Stellenbosch 2018, May 10.

⁹⁴ <https://anglicanchurchsa.org/structure/churches-member.aspx?church=southern-africa> Accessed in Stellenbosch 2018, July 07.

3.12. Conclusion

In this chapter, the study discussed the historical background of the ordination of women. The chapter therefore attempted to connect the Anglican Diocese of False Bay (area understudy) with the ACSA and the Anglican Communion in terms of the ordination of women. The chapter also included the discussion of the ordination of women views in the Early Church, the Medieval, the Reformation, and the Enlightenment eras. Although the history of ordination of women was crucial in the discussion, however the focus of the study remained the ministerial and leadership experience of women clergy as they minister in the church since 1992. In the next chapter, the study will present data and analysis following the responses collected during interviews.

CHAPTER FOUR

4. Data Presentation and Analysis

4.1. Introduction

The previous chapter discussed the historical leadership and ministerial experience of women. The chapter deliberated the ordination of women in the ACSA with particular focus on the significance it has considering masculinity, women, and the early church. Alongside this is the ordination of women and the Early Church Fathers. In this chapter, the focus is to present the research process and convey the research outcomes.

4.2. Research data presentation and methodology

Dawson (2009: 14) defines a research methodology as the philosophy or general principle that guides an inquiry. It focuses on individual steps in the research process and the most objective procedures to be used (Babbie & Mouton 2001: 75). As such, this research requires a proper strategy to collect and test information. Therefore, research data for this study was collected in four events namely, Literature review, focus group discussions, individual face-to-face interviews, and participant participatory observation. In all these three events, a self-administered questionnaire was engaged.

4.3. Focus group or discussion groups

Dawson (2009:29) says, “Focus groups may be called discussion groups or group interviews. A number of people are asked to come together in a group to discuss a certain issue.” Usually, the discussions are held on several occasions over time. Holloway (1997:73) comments, “Focus groups can be combined with individual interviews, observation or other methods of data collection The findings from the focus group interviews are often used as a basis for action.” In this case, the research two focus group were scheduled to explore the experience of women clergy and issues hierarchy, authority, power as women clergy encountered in the Diocese of False bay since 1992.

4.4. Participant participatory observation

In ordinary circumstances, the position of a lay minister is respected in the Anglican Diocese of False Bay. However, sometimes the position seems to create some challenges between clergy and lay ministers. For instance, the researcher as a young lay minister had asked to participate in the women clergy conference, officials were at first reluctant but finally granted

the permission. During the conference some would still not feel free to chat ordinarily with the lay minister (the researcher). Nevertheless, simplicity and humility are rewarding virtues on the part of any researcher.

However, with the introduction made by Bishop Margaret when she opened the conference, the women clergy soon mixed well and chatted with the researcher. This researcher's acquaintance with women clergy at all levels created an opportunity to probe for more information without raising any suspicion on the part of the contributors. During these interactions, the researcher took the role of a participant observer while noting particularly on relationships, used of rank power and authority between and among women clergy.

4.5. Face to face Interviews

The type of face-to-face interviews used in this research was semi-structured self-administered interviews. On this, Gillham (2000:65) states that, the face-to-face interviews is the most important form of collecting data in research. In instances where it is well done, it can be the richest other source of data. An interview guide was formulated using the questionnaire, but recorders were not used because the respondents demanded so during interviews. The researcher had to take hand notes during and outlined all captured into themes following the research objective.

4.6. Mixed Methods/ Methodological triangulation

The use of various method to collect data for the study is referred to as methodological triangulation. In other words, methodological triangulation is an attempt to improve validity by combining various techniques in one study. In this study, for example of quantitative and qualitative methods are deployed to discuss and to illustrate the techniques used to collect data and the results achieved.

4.7. Data presentation

Two focus group discussions were held on 14 February 2020, one in the morning from 09:30 to 11:00 with nine participants. Another focus group discussion in the afternoon from 15:00 to 16:30 with eight participants. On both occasions, participants chose not to be recorded and therefore the researcher took short notes from which themes are drawn as below.

4.7.1 Question 1

Explain what has been your experience with regard to the ministerial and leadership experience of women clergy in the Diocese of False Bay since their ordination for the past 25 years?

This question was asked to ascertain relationship among women clergy and between them and male clergy. The researcher also further probed to get to establish the influence of the hierarchical leadership bearing in mind that at the time of the study the bishop was a woman. Twenty participants were targeted but only seventeen participated. Three did not give reasons why they could not participate. The response percentage was 85%.

Themes	Response	No.	%
Men and women clergy Working relationship	-Some men still dominated decision making -Some women in ranks felt inferior to men and avoided to exercise authority	13 /17 4m 9f	76.4
Acceptance Parishioners & women clergy	-Treated w. clergy as lay minister or servers -Some women still preferred men to hear their confession	10/17 3m 7f	58.8
Work Relationship among Black /Coloured/White clergy	There were still minor segregation and superiority tendencies among races	15/17 10f 5m	88.2
Collaboration between Bishop and clergy	-Men and women treated similarly -Women encouraged and supported -Minor androcentric decisions influenced by hierarchy and men near to Bishop	10/17 8f 2m	58.8

The summary of responses given to the question on average is (70.6%) women clergy ministerial and leadership experience to some extent still face some challenges, particularly in areas concerning relationships and male power in decision making.

4.7.2 Question 2

How does the structure, traditions, and policy of the church contribute to the current ministerial and leadership experience (cry and lamentation for inequality, injustice, and exclusion) for women clergy in the Diocese of False Bay?

This question was raised in order to examine how ranks, the teaching, and practice of the church influenced the experience of women clergy. There were 20 participants, thus, 5 lay women, 5 clergy women and 3 clergymen and four laymen targeted, but only 17 were interviewed, which represented 85% of response.

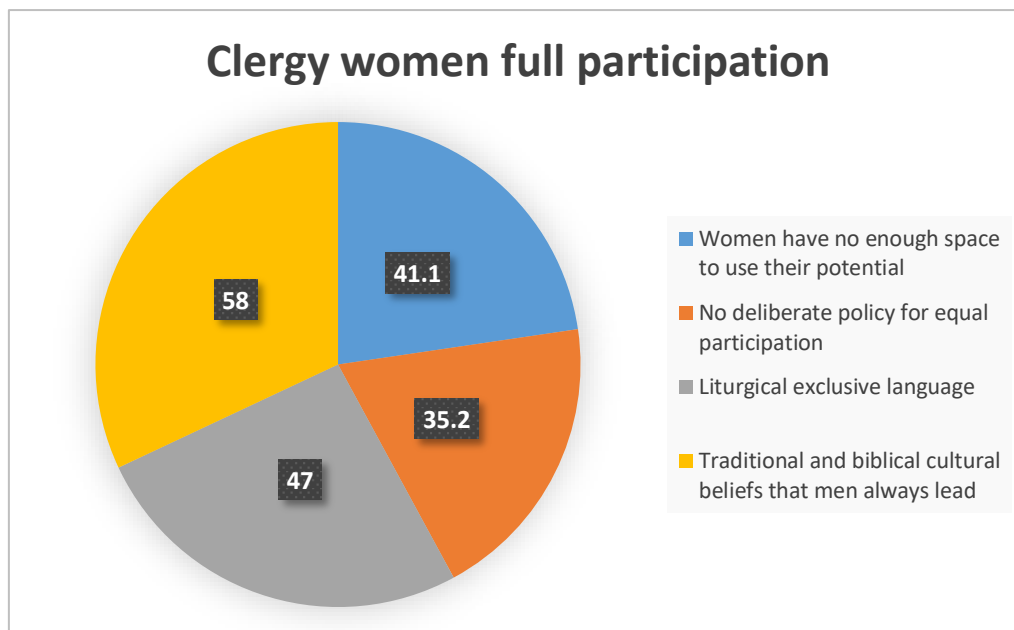
Coded themes and responses

Themes	Response	No.	%
Bishop power and authority	Bishop has more than necessary power and authority	5/17 3m 2f	29.4
Archdeacons	Bishop is controlled by men in synod	4/17 1m 3f	23.5
Canons	Bishop misguided by male chapter members	3/17 3f	17.6
Synod representatives and resolutions	More male Synod lay repress in all houses	10/17 3m 7f	58.8
Training, qualification, policy- male and female	Most women attain basic education, do not qualify for priesthood training	11/17 7m 4f	64.7
	Mind set and perception that ministerial leadership is for men	9/17 3m 6f	52.9
	Family roles do not allow women to stay away for longer training period	13/17 4m 9f	76.4
Ranks, posting and transfers	Not many husbands are willing to follow wife on positing or transfer	8/17 5m 3f	47
	Women clergy regarded often as assistant	6/17 4m 2f	35.2
	Some parishioners reluctant to carry orders from women clergy		
Teaching, tradition, and practices	Some people and some clergy still see women as helpers	9/17 4m 5f	52.9
	Literal translation of Paul's bible passage in favour of men	7/17 2m 5f	41.1
	Thinking women are weaker than men	5/17 2m 3f	29.4

The average percentage on the response to the question number 2 is 44.07%. This shows the teaching, practice and ranks have challenging influence in the experience women clergy.

4.7.3 Question 3

To what extent does the current women clergy leadership and ministerial experience affect full participation of women in mission and transformation in the Diocese of False Bay?



Coded Themes

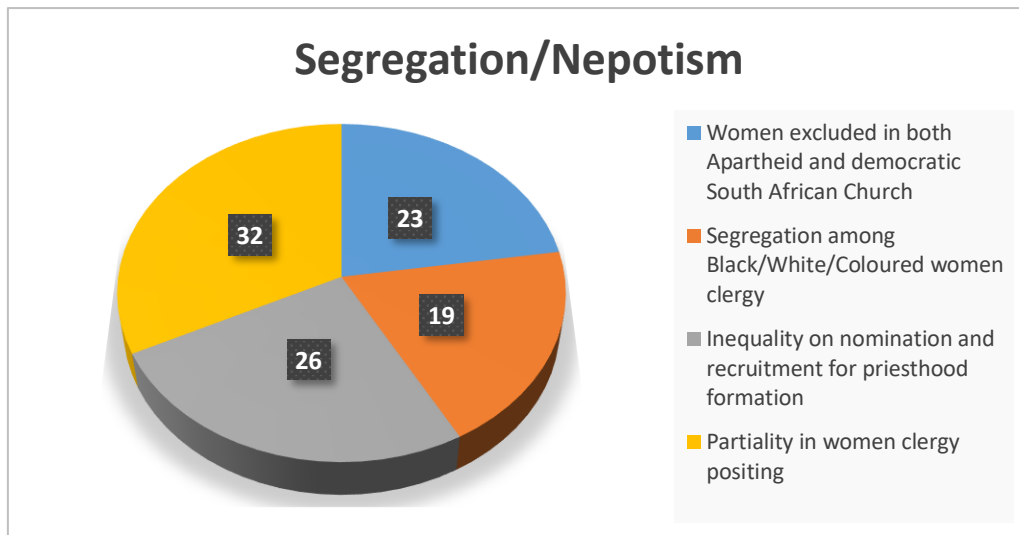
- Women have no enough space to use their potential; 7/17 two males and five females
- No deliberate policy for equal participation; 6/17 six females
- Liturgical exclusive language; 8/17 five females and three men
- Traditional and biblical cultural beliefs that men should always lead; 10/17 8 females 2 and men

The average response for question number 3 is 45.32%. This implies that over 50% of the respondents say there is space for women clergy to participate in mission but still faced with some challenges.

4.7.4 Question 4

How does the current women clergy's ministerial and leadership experience relate to the legacy of Apartheid; racism, classism, and sexism and to what extent does that affect church mission in transformation given the dawn of multiparty democracy in the South African society?

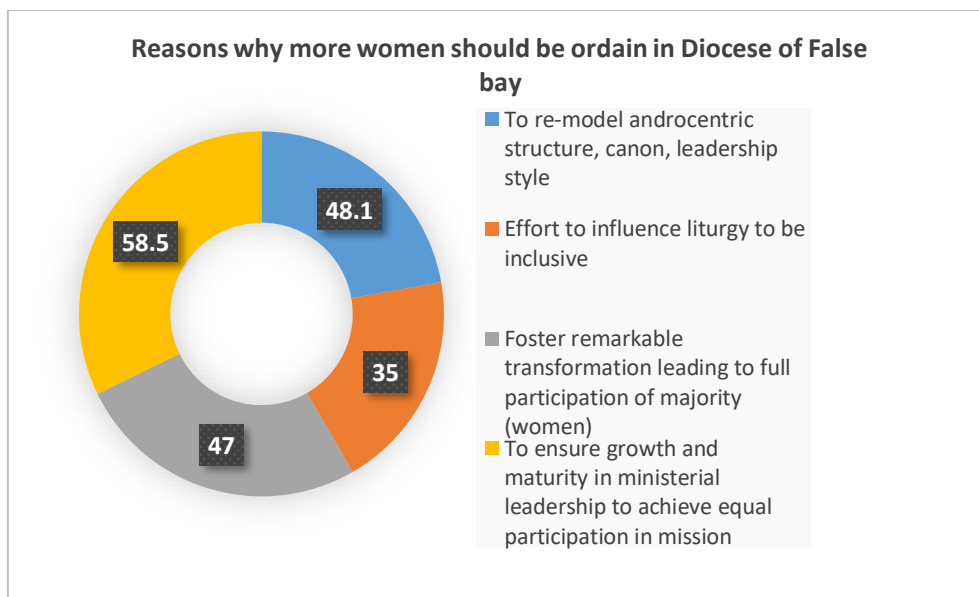
- Women excluded in both apartheid and in democratic South African church
- Segregation among Black/White/Coloured women clergy
- Inequality on nomination and recruitment for priesthood formation
- Partiality in posting



The average response percentage for question number 4 is 25%. This implies that while there is close (75%) of improvement from Apartheid, there is still much that must be done better.

4.7.5 Question 5

Why would you recommend more women to be ordained as clergy in the Anglican Diocese of False Bay given the Church's hierarchical and paternal influence?



- Need to change power structures, canons, and leadership styles
- Efforts to change and influence liturgy to be inclusive
- Foster remarkable transformation leading to greater participation of
- Ensure growth and maturity in ministerial leadership to achieve equal participation in God's mission

The average response percentage for question number 5 is 47.1%. This means that close to 50% of participants expect the presence of women clergy is going to bring change for better for all clergy

4.7.6 Question 6

Explain what your understanding about leadership is and who between men and women are supposed to take leadership roles in church?

- Anyone can be guider and pointer to justice, inclusiveness, and equity; respondents 13/17 which is 76.4%
- Men or women can be role model in faith and practices; 11/17 which is 64.7%
- Men and women can be teachers and mentors for members in doctrine, beliefs, values, and relevant traditions; 10/17 which is 58.8%
- Men and women who are capable; 10/17 which is 58.8%

The average percentage for question number 6 is 64.67%. There is a general agreement that men and women can exercise leadership if given chance to do so.

4.7.7 Question 7

Priesthood is sacred leadership role in the Anglican Church, do you think is it right for women to exercise sacred roles in church and why?

- Women are fully God's image; 14/17 and the response percentage is 82.4%
- Women have leadership capabilities and qualifications; 9/17 which is 52.9%
- Gospel changes and adapts necessary cultural and traditional issues; 11/17 which is 64.7%
- Anglicans react to context guided by Reason, Revelation and Tradition; 7/17 which is 41.1%

The average response percentage for question 7 is 60.27%. This implies that majority participants accept that men and women are equal agency in mission.

4.7.8 Question 8

State reasons why do you think women are necessary agency of the mission of God for the salvation of the people and the world given that the Bible does not seem to mention much about women leadership?

- Presence of capable women leadership in Scripture despite of patriarchy, 15/17 = 88.2%
- African cultural practices pose for example of women leadership; 7/17 = 41.1%
- Women form large numbers of worshipers; 11/17 = 64.7%
- Women highly dedicated and committed; 10/17 = 58.8%
- Equally gifted as men; 10/17 = 58.8%
- Women love and care for everyone; 9/17 = 52.9%

The average response percentage for question 8 is 61%. This means that despite variations in reasons, leadership is for anyone regardless of sex and that the Bible is read and interpreted according to its context.

4.7.9 Question 9

How would you describe the Anglican Church in terms of missional church given kyriarchy in the church system?

- Institutional, attract members into; than reach out to the outsiders; 7/17 = 41.1%
- Hierarchical in exercise of authority and power; 13/17 = 76.4%
- Inflexible in view of tradition; 14/17 = 82.4%
- More emphasis on sacred and sacramental; 10/17 = 58.8%

The average response percentage for question 9 is 64.7%. Although the church is hierarchical, the presence and accommodation of women in its sacred system means flexibility and adaptability more could be done to the system for better to improve equal participation between men and women as equal agency in mission.

4.7.10 Question 10

As women clergy, how would you like the church leadership to be improved and why?

- Creation of more space for women because there is more work; 14/17 = 82.4%
- 50/50 clergy formation training opportunity since parishes increase and some clergy are retiring; 12/17 = 70.5%
- Contextual understanding and interpretation of scripture because we are a different community as compared to the Jews; 7/17 = 41.1%

- Impartiality in selection and positing of clergy since women are also capable; 9/17 = 52.9%

The average response percentage for question 10 is 61.7%. Many participants want church to create more space, reduce favoritism in selection trainees, and encourage contextual reading and interpretation of scripture to be inclusive.

4.7.11 Question 11

Given a scale where (a) not strong and (d) is very strong, which number would tick and why do you think women clergy are necessary in church?

- Women should keep quite (a) 3/17 = 17.6%
- Only those capable be considered (b) 8/17 = 47%
- Women outnumber men in church and must lead; (c) 11/17 = 64.7%
- Equal before God, all are imago Dei (d) 13/17 = 76.4%

The average response percentage for question number 11 is 51.42%. Although those who strong desire for women's ordination were more than those not, on average it still shows that there are still several participants who still hold reservations.

4.7.12 Question 12

In view of the Anglican Church – particularly the patriarchal church system, do you think there is space provided for the role of women and their contributions?

- Women are ordained as priests and consecrated as bishops; 14/17 = 82.4%
- Parishes accept women as presiders; 10/17 = 58.8%
- Occupation of church lay ranks; 9/17 = 52.9%
- Women already officiate on other church rites; 11/17 = 64.7%
- Women have special fund-raising skills 14/17 = 82.4%

Response percentage for question 12 is 68.9%. This implies that the ground is prepared following the acceptance of clergy women by men and church system.

4.7.13 Question 13

Seeing that you are part of the above-mentioned denominational system, what experiences have you had working in such a system?

- Persevered exclusion, injustice, and inequality 12/17 = 70.6%

- Space to demonstrate women's capabilities 9/17 = 52.9%
- Chances for collaboratively for the desired transformation 10/17 = 58.8%
- Opportunity to bring structural adjustments and practices to become truly an inclusive and life-giving church 8/17 = 47%

The average response percentage for question number 13 is 57.3%. This suggests that to a greater extent, close to 60% there is positive change and that there is hope and that clergy women anticipate for more changes that will allow move from 60% to full participation in mission.

4.7.14 Question 14

Do you think male and women leaders can work together?

- Women and men live together in families 14/17 = 82.4%
- Men feel insecure and fear to lose power and authority 11/17 = 64.7%
- Men and women are equally capable to do work together 9/17 = 52.9%
- Women are weak and slow to think and act 4/17 = 23.5%

The average response percentage for question number 14 is 55.9%. Many women clergy strongly expect full working partnership with men but on average it shows that there is still a long way to go and there is so much to be done to surpass the 56% already successfully achieved.

4.8. Individual face to face interviews

The same questionnaire was administered in the face to face individual interviews, it is noted here that people expressed themselves freely in these individual interviews. They stressed on some points they had raised in focus groups. This question was asked to ascertain working relationship among women clergy and between them and male clergy. There were twenty participants (10 women clergy and laity; 10 men clergy and laity) interviewed from January to early March 2020 before the Covid-19 lockdown. There was a 100% response. This time around, themes and codes from the previous respondents assisted very much.

4.8.1 Question 1

Explain what has been the experience with regard to the ministerial and leadership experience of women clergy in the Diocese of False Bay since their ordination for the past 25 years?

Themes	Response	No.	%
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Men and women clergy Working relationship	-Some men still dominated decision making -Some women in ranks felt inferior to men to and avoided to exercise authority	9/20 15/20	45 75
Acceptance Parishioners & women clergy	-Treated women clergy as lay minister or servers -Some women still preferred men clergy to hear their confession	12/20 14/20	60 70
Work Relationship among Black /Coloured/White clergy	There were still minor segregation and superiority tendencies among races	16/20	80
Corroboration between Bishop and clergy	-Men and women treated similarly -Women encouraged and supported -Minor androcentric decisions influenced by hierarchy and men near to Bishop	17/20 18/20 16/20	85 90 80

A summary of the responses given to the question on average is (73.1%) which implies that women clergy ministerial and leadership experience to some extent has improved although still face some minors challenges, particularly concerning perception, racial relationships and male power domination in decision making.

4.8.2 Question 2

How does the structure, traditions, and policy of the church contribute to the current ministerial and leadership experience (cry and lamentation for inequality, injustice, and exclusion) for women clergy in the Diocese of False Bay?

This question was raised in order to examine how ranks the teaching and practice of the church influenced the experience of women clergy. The question targeted twenty respondents and only one respondent gave an excuse. Thus, the participation percentage was 100%.

Coded themes and responses

Themes	Response	No.	%
Bishop power and authority	Synod vs Bishop's power and authority	10/20	50
	Bishop guided/dominated by chapter house	6/20	30
Synod representatives and resolutions	More male lay representatives in all houses of the Synod	14	70
	Unequal representation of Synod delegates	8/20	40
	Men outnumber women and influence Synod resolutions	12	60
Training, qualification, policy- male and female	Most women attain basic education, those qualified chose better jobs than priesthood	16/20	80
	Mind-set and perception that ministerial leadership is for men	17/20	85
	Few women qualify to train as clergy,	13/20	65
		12/20	60

Ranks and positing	Husband not willing to follow wife on positing,	10/20	50
	Women clergy as assistant priests, some parishioners reluctant to carry orders by women clergy	9/20	45

The average response percentage for question number 2 is 57.7%

4.8.3 Question 3

To what extent does the current women clergy's leadership and ministerial experience affect full participation of women in mission and transformation in the Diocese of False Bay?

Coded Themes

- Women have not enough space to use their potential; 13/20 = 65%
- No deliberate policy for equal participation; 18/20 = 90%
- Liturgical exclusive language; 9/20 = 45%
- Traditional and biblical cultural beliefs that men should always lead; 17/20 = 85%

The average response percentage for question number is 71.3%

4.8.4 Question 4

How does the current women clergy's ministerial and leadership experience relate to the legacy of Apartheid; racism, classism, and sexism and to what extent does that affect church mission in transformation given the dawn of multiparty democracy in the South African society?

- Women excluded in both apartheid and democratic South African church 19/20 = 95%
- Segregation among Black/White/Coloured women clergy; 11/20 = 55%
- Inequality on nomination and recruitment for priesthood formation; 6/20 = 30%
- Partiality in positing 10/20 = 50%

The average response percentage for question 4 is 57.5%

4.8.5 Question 5

Why would you recommend more women to be ordained as clergy in the Anglican Diocese of False Bay given the Church's hierarchical and paternal influence?

- Need to re-model its structure, canons, and leadership styles; 9/20 = 45%
- As an effort influence liturgy to be inclusive; 13/20 = 65%

- To foster remarkable transformation leading to greater participation of all; $16/20 = 80\%$
- To ensure growth of the church to achieve equal participation in God's mission; $19/20 = 95\%$

The average response percentage for question number 5 is 71.3%

4.8.6 Question 6

Explain what your understanding about leadership is and who between men and women are supposed to take leadership roles in church?

- Anyone who is able to guide and direct others to justice, inclusiveness, and equity; $12/20 = 60\%$
- A role model in faith and practices; $15/20 = 75\%$
- Ability to teach, and mentor, be exemplary for members in doctrine, beliefs, values, and action; $16/20 = 80\%$
- Anyone who is capable to show others the way, men, and women together; $14/20 = 70\%$

The average response percentage for question number 6 is 71.3%

4.8.7 Question 7

Priesthood is sacred leadership role in the Anglican Church, do you think is it right for women to exercise sacred roles in church and why?

- Women are fully God's image; $16/20 = 80\%$
- Women have leadership capabilities and qualifications; $10/20 = 50\%$
- Gospel changes and adapts necessary cultural and traditional issues; $12/20 = 60\%$
- Anglicans guided by Reason, Revelation and Tradition; $14/20 = 70\%$

The average response percentage for question number is 65%

4.8.8 Question 8

State reasons why do you think women are necessary agency of the mission of God for the salvation of the people and the world given that the Bible does not seem to mention much about women leadership?

- Presence of women leadership in Scripture despite of patriarchy; $15/20 = 75\%$
- Already existed in African cultural practices of women leadership; $10/20 = 50\%$
- Numbers in worship attendance and activities; $17/20 = 85\%$

- High dedication and commitment; 13/20 = 65%

The average response percentage for question number is 69%

4.8.9 Question 9

How would you describe the Anglican Church in terms of missional church given kyriarchy in the church system?

- Institutional seeking mainly to attract member into it; 11/20 = 60%
- No broader participation, hierarchical in exercise of authority and power; 6/20 = 30%
- Inflexible in view of tradition and scripture interpretation; 11/20 = 55%
- Sacred priesthood and sacramental; 9/20 = 45%

The average response percentage for question number is 47.5%

4.8.10 Question 10

As women clergy, how would you like the church leadership to be improved and why?

- Creation of more space for capable women participation in ministerial leadership; 15/20 = 75%
- 50/50 Localize clergy formation training opportunity; 13/20 = 65%
- Contextual understanding and interpretation of scripture; 8/20 = 40%
- Impartiality in selection and positing of clergy; 13/20 = 65%

The average response percentage for question number 10 is 65.3%

4.8.11 Question 11

Given a scale where (a) not strong and (d) is very strong, which number would tick and why do you think women clergy are necessary in church?

- Women should keep quite because they are not very important; 4/20 = 20%
- Only those capable be considered; 6/20 = 30%
- Women outnumber men in church; 18/20 = 90%
- Equal before God, imago Dei; 9/20 = 45%

The average response percentage for question number 11 is 46.3%

4.8.12 Question 12

In view of the Anglican Church – particularly the patriarchal church system, do you think there is space provided for the role of women and their contributions?

- Women are ordained as priests and consecrated as bishops and do well; 17/20 = 85%
- Parishioners acceptance of ordained women as sacramental presiders; 15/20 = 75%
- Women's occupation of church ordinary ranks; 10/20 = 50%
- Equal opportunity for officiation of church rites; 12/20 = 60%

The average response percentage for question number 12 is 68%

4.8.13 Question 13

Seeing that you are part of the above-mentioned denominational system, what experiences have you had working in such a system?

- Persevered exclusion, injustice, and inequality; 7/20 = 35%
- More space to demonstrate women's capabilities; 14/20 = 70%
- Opportunity to work collaboratively for the transformation; 12/20 = 60%
- Space for changing structures and practices to become truly an inclusive and life-giving church; 15/20 = 75%

The average response percentage for question number 13 is 60%

4.8.14 Question 14

In your experience, can male and women clergy work together?

- Strongly, because women and men live together in families; 11/20 = 55%
- Some men feel insecure and fear to lose power and authority; 15/20 = 75%
- Men and women are equally capable to do work together; 11/20 = 55%
- Women are weak and slow to think and act; 7/20 = 35%

The average response percentage for question number 14 is 55%

4.9. Participant observation

The Diocese of False Bay convened an annual conference for all women clergy on from 9th to 14th January 2020. The conference organizers were reluctant at the beginning to accept me to attend the conference. They were reluctant because they had heard that I was a research student from Stellenbosch and would like to attend the conference as an observer. But later they accepted and welcomed me to spend my time together with them. I did not use the questionnaire

this time, but the themes that were drawn from the focus group and individual face to face interviews played an important role in collecting information. The themes are as follows:

- Reserved working relationship among clergy women
- Women in leadership behaved like men in ranks and their leadership style
- Most women have zeal to accomplishing set goals.
- In an all women conference but still with fear of the unknown/reporters
- Women have internalized being led by men

I did not rate these themes but when I compared them with interviews' conclusions, they are not very far from the participants' contributions in most of the responses in the questionnaire.

4.10. Analysing the data collected

As mentioned earlier in the first chapter, this is a study concerned with the ministerial leadership experiences of women clergy within the Anglican Diocese of False Bay, Cape Town. There are many things that inspired this study. The initial reason is that the Anglican Church in Southern Africa opened doors for women's ordination twenty-five years ago. Secondly, the Diocese of False Bay is currently under the ministerial leadership of a woman Bishop. Additionally, many women including I have or may have interest for ordination in priesthood training and formation. This bears in mind, the women clergy lamentations during the 25th birthday celebrations in 2017, regarding power relations between men and women (patriarchy and domination) which are still relatively present in the church system.

In other words, despite their ordination in the ACSA, women clergy have continued to encounter some forms of male domination⁹⁵ (also see Suggit and Goedhals, 1998). Against this androcentric background, the study enquires what has been the ministerial and leadership experiences of the women and men from three ethnic groups, since the time when women were ordained in the ACSA.

Thus, this study raised a question; *In what ways has the ministerial experience of women clergy in the Diocese of False Bay impacted on their leadership and participation in missio Dei?* To be specific, this research seeks to examine the extent the church (men and women together) as

⁹⁵ 25th Anniversary celebrations (2017, 25-27, September) of women's ordination in A.C.S.A. [Online]. Available <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/> [Online]. Accessed at Stellenbosch, [2017, 25 September].

the main participant in the multifaceted mission of God might have influenced the women clergy's ministerial experience of "inequality, injustice and exclusion"⁹⁶ and how that has affected women's full participation in "mission" over the years. To answer this question fourteen questions were raised and below is the analysis:

Question one states that, "*what has been the experience with regard to the ministerial and leadership experience of women clergy in the Diocese of False Bay since their ordination for the past 25 years?*" This main question was asked to ascertain relationship among women clergy and between them and male clergy. The researcher also further probed to get to establish the influence of the hierarchical leadership. Twenty participants were targeted for face to face interviews using a self-administered questionnaire, but only seventeen participated and its participation percentage was 85%. The same questionnaire was administered to a discussion group of (20) participants.

The responses given to the first question (1) on average is (72%) which implies that women clergy ministerial and leadership experience to some extent has improved tremendously although still facing some minor challenges. The response indicates that so much has been done and that there has been good progress in the ministerial experience of clergy women. But it also indicates that there is still room for more to be done just as it is also reflected in the lamentation of clergy women in the 25 years celebrations.

The second questions (2) concerns "*how the structure, traditions, and policy of the church contribute to the current ministerial and leadership experience (cry and lamentation for inequality, injustice and exclusion) for women clergy in the Diocese of False Bay?*" This question was raised in order to examine how ranks the teaching and practice of the church influenced the experience of women clergy. The question targeted twenty, and all of the respondents attended, thus, the participation percentage was 100%.

The average response percentage for question number (2) in the face to face interview is 44.8% and discussion group 57.7%. The response which is close to 51% on average implies that inequality, injustice, and exclusion remain a serious issue which must be given attention. This also came strong in the conference in January where it was ascertained that fear of the unknown among women clergy was present and colour groups during break were unavoidable. Thus,

⁹⁶The 25th Anniversary celebrations (2017, 25-27 September) of women's ordination in ACSA.

apart from patriarchy, among women themselves certain things concerning their relationship and empowerment must be sorted out.

Regarding question (3) on full participation of women in mission and transformation in the Diocese of False Bay, the findings scored 45% on individual interviews and about 71% on discussion group interviews. The average of 58% which is closer to 60% indicates positive progress in 25 years of ordination of women clergy. However, there is need for corroboration to achieve greater results on women's full participation in mission between men and women.

Question four is concerned with the legacy of Apartheid and its effects on the ministerial experience of clergy women. The average between face to face (100-25) and group interviews 58% is 65% and this echoes question two and seems to emphasize continuation of segregation along racial lines among clergy women on one side and on the other between clergy men and clergy women in general. However, clergy women are determined to continue encouraging many to join ministry to enlarge their influence for change. This is visible in question five where on average close to 60% would do their best to promote priesthood training and formation for women.

Regarding sexual roles, the survey (about 70% on average between group discussion and face to face interviews) show that men and women are all capable of being a leader in the ministry. This is possible encouraged by the presence of the top leadership of the diocese by a woman bishop. Thus, questions seven and eight, all indicate women clergy are aware of what leadership is and understand that the contextual reading of the bible have contributed to exclusion of women into ecclesiastical leadership before. The percentage of responses over 60% in questions (5) up to (9), show that there is, however, still need for adjustments and work to be done before women are fully accepted as equal participant in the ministerial leadership.

It is notable through this research that men and women in the Diocese of False Bay focus on bringing forth transformation within its leadership structures, especially in the church. It is discovered the Bishop who is a lady struggles but successfully has paved inroads into patriarchy to allow men and women to participate as equal agency in mission. On the issue of gender equality and sexual roles is challenge of classism, racism and basic education among women clergy that seems to impact the assignment and placement of women clergy to parishes.

To state the above differently, the Anglican Diocese of False Bay is set to transform its altars in such a way that women clergy are able to freely and to some extent practice ministry and

service as equal agents of mission. Henceforth, the hierarchical nature of the Anglican Church makes it institutionally difficult to transform into a missional church and thus impacts and pose as the main challenge to efforts of change. Irrespective of the means of the diocese to transform the leadership structures and thereby open closed doors of culture and tradition to women, this is hindered by the number of men who still in the “driving seat” of the church leadership and ministry.

Upholding a patriarchal and hierarchical structure of church impacts the missional basis of ministry. This is the sending of males and females to “make disciples of all nations”, alongside this is the assumption that God is male or female. According to (Abbey, 2001:149)⁹⁷ God is neither male nor female, but such an assumption presents a one-sided theology that embraces one gender and dehumanizes the other. In such an impersonation of God lies deeply an injustice to the ordination and leadership of women in church and society.

4.11. Conclusion

The focus in this chapter was to present and discuss the findings of the empirical survey conducted in Diocese of False Bay on women clergy’s participation in mission. The data presented assists the study to establish, an extent to which, the ordination of women in the church contributed to the ministerial leadership experience of women clergy in the Diocese of False Bay. The chapter therefore attempted to ascertain the levels of participation of clergy women to find out how much space women do occupy in the transmission of the gospel and transformation of the church and society. In the next chapter, the study engages in a critical analysis of the research outcome in view of a missional church.

⁹⁷ Abbey, R. T. Rediscovering Ataa Naa Nyonmo – The Father Mother God In: Njoroge, N.J. & Dube, M.W. (eds). 2001. *Talitha cum: Theologies of African Women*. Cluster Publications: Pietermaritzburg.

CHAPTER FIVE

5. A critical engagement with the research outcome

5.1. Introduction

In the previous chapter, the study presented, and summarized data as collected from the research fieldwork. The purpose of this chapter is to highlight research findings in relation with some of the concepts in gender as highlighted in first chapter. The other aspect of this study is to highlight missiological concepts and convey their praxis in context of women clergy ministerial leadership experience in the Diocese of False in the ACSA. The process of engagement with gender and missiological themes will convey the hindering or contributing factors to the ministerial leadership challenges and opportunities facing women and men clergy in the church.

5.2. Gender stereotyping and the ministerial leadership experience in the Diocese of False Bay

The praxis and application of gender in the church is one of the contributing issues that impact the ministry and leadership of women clergy. This is because, the social construct of gender influence and (accentuates) intimate gender violence. According to Klaasens, (2018:16-17) gender entails all the “arrangements of relations amongst people and groups related to the reproductive structure (Whitehead & Barrett, 2001:34; Tolbert, 2000:99). Agreeably, Connell, (2002:54, 55) asserts that gender relations form the norm of everyday life and thereby are constituted, enacted, or perpetuated such gender relations develop into patterns of how people relate to one another through activities.

In view of patriarchal social structure, stereotyping is a possibility and contradiction of the mission of God which is embedded in the ministerial leadership. Gender constitutes personal identity but also a basic stereotype, ‘structure’ that enhances patriarchy. According to Haddad (2001:5) encapsulate gender stereotype in direct relation to male and female relations mostly built on power relations. Because of structures such as education, religion and family, the position and classification of women remains outside the power lines. Therefore, women become vulnerable to poverty in the form of marginalization, injustice, inequality, and exclusion while men gain and keep most power. Stangor, (2000:142) asserts that [gender] stereotyping is the justification of one (male) gender’s actions over the other (female) as these set variation lines of demarcation such as stigma and prejudices affect women negatively as

persons and to be feared. Moreover, Pillay (2010:560) argues that based on the church and gender perspectives of leadership, authority and power in church and society. Men tend to assume that their authority is Divine given. In other words, male perceptions about their own privileges and duties enhance gender stereotyping attitudes that position women in vulnerable and powerless religious, leadership and ministerial experiences.

5.3. Gender stereotype in the ancient church

In the ancient world the stereotyping of women was pervasive. The Jews had a low view of women. In the Jewish form of Morning Prayer there was a sentence in which a Jewish man gave thanks that God had not made him “a Gentile, a slave or a woman.” The thing which vitiated all Jewish law regarding women was that, in Jewish law, a woman was not a person but a thing (Barclay, 1966:199). The ancient church impacted the thoughts and conduct among all the social classes but more to the point is the fact that women were the most impacted by the result of gender stereotyping.

Gender stereotyping presently as in the ancient church took away from females the pride it instilled in men through classism and sexism. Malina (1996:105) asserts that in the traditional ancient church era, women were raised and directed into the ‘covered’ areas of society. Henceforth, women acted, dressed and were responsible for mostly domestic (child rearing, clothing production, pots, pans, and food preparation) duties. On the other hand, males formed part of the ‘open-air’ duties men whereby responsibility ranged from (weapons, ploughs, tax collection).

Hence, Rackoczy (2004:98; Van Niekerk, 2006:131) note that the good news was preached in such a way that only men were acknowledged. Furthermore, women going beyond the norm were insulted into submission. This is a reason why gender stereotyping subtly continues and translates into the dividing presumptions about women and men in church and culture. Thus, the missionary institutional and hierarchical church drawing all these tendencies gets to prevent women to participate fully as equal agents of mission. This is where the missional church sets the difference by targeting the peripheral and marginalized members (women and youth) of the hierarchical and patriarchal church.

5.4. Gender roles assignment and the scriptures

All people of God have a calling and are therefore responsible practicing their diverse vocations. According to Haddad (2005:36) vocation is centred on allowing [men] and women's voices to be heard on matters. Thereby, all the people of God must work towards creating a theology that is both African and liberating. Such a theology must reflect about 'issues of sexuality and the impact of unequal gender relations [in church and society]. These are a few of the urgent matters since more women are dying twice as fast as men.

Scholars from various backgrounds have acknowledged that the bible is more than 3000 years old, yet it has been communicating and justifying mostly male viewpoints from diverse cultures and upbringings.⁹⁸ As a major source of knowledge and information for the Christian faith community, both men and women use the bible to justify their positions within the Christian fellowship. Traditionally, the Bible symbolizes the way Christ followers must learn to conduct themselves in church and in society. The texts are shared through religious sacraments and also preached in a manner that unite and sustain the Christian community it stands to inform. Even so, when it comes to gender or roles; women and men are not perceived similarly and so this also influences the expectation of all being different.

In the course of understanding and heeding the call of scripture and aligning that with gendered role assignment, this depends on what sounds louder than the other. The silencing, marginalization, or invisibility of women even as clergy is the result of the misinterpretation of scripture sounding louder than God's purpose of creation. In this response, women continue to not be empowered and this hinders their response to the call to serve God. Based on the cultural formation of gender, women hear that they should be victims and subordinate to men through culture and religion. On the other hand, men hear about their leading and superior roles that they must lord over women. Both men and women must be liberated so as to become one another's liberators. With the help of the hermeneutical process of biblical interpretation, it becomes clear that 'all scripture has a spiritual meaning; but not all scripture has a literal meaning' (Grant and Tracy, 1984:58).⁹⁹

⁹⁸ Cf. 'Women in church leadership: co-option or transformation?' [nca-createdingodsimage-tool09-jun2015-open2.pdf](#) pp. 138.

⁹⁹ Liberating the Word: Feminist Hermeneutics, pp. 148 In: Rakoczy, S. 2004. *In Her Name: Women Doing Theology*. Cluster Publications.

The fact of the matter is that the literal translation of biblical texts is what leads to the division of office and tasks between women and men and this digresses from the intention of transformation in the church and in society. Central to this research is that it is important to take a speedy reaction to the cause of gender divisive practices. The only way to achieve this kind of transformation is to ensure that men and women make joint efforts to overthrow the monopolies that cause gendered role assignments such as the pulpit. This will secure equal participation in various sections of church and society. It is critical to ensure that the pulpit and other church sacraments becomes more welcoming to women as it has been to men (Lehman 1985; Wuthnow, 1988).

5.5. Paternal and patriarchal church system

In the history of the Anglican Church of Southern Africa and its church system, during the political struggle of the country women lost their identity to dehumanizing yet courageous expressions such as ‘gentlemen’ ‘sister’ ‘token woman’ ‘wife’ ‘second class citizen’ because according to Mashinini’s personal experience in ministry is that as a woman “you only fit on the committee as a stereotype.¹⁰⁰” For a long time man-made structures have achieved to unjustly marginalize and exclude women from the deciding offices of the church or co-opt women to maintain the male defined status quo. Moreover, Marumo, (2016:57-58) argues that the societal systems have survived as long as they have because of the universal psychological tactics. This is accompanied by the cultural mind-set that dictates and controls living. Therefore, this surpasses the biblically recognized practice of the Christian faith.

Historically, paternal and patriarchal church systems were based on the political theory of Patriarchalism that developed in seventeenth century England.¹⁰¹ This theory was applied in the defense of the king’s absolute power of the state...¹⁰² Similarly, the Anglican Church of Southern Africa has been historically founded on English religious tradition and has been translated into various cultural backgrounds because of church growth missional practices and the growth of the church. Hendriks, (2012:2) asserts that the decline of Christianity from the Western context into the South of the world with strong European DNA is the new reality (cf. Bosch, 1991:247-5; Guder, 1998:5-6). Additionally, Charton, (1991:340) states that the

¹⁰⁰ Cited from Mashinini, E. *Women Between Church and Society* In: Ackermann, D.L., Drapper, J. A., & Mashinini, E. 1991. *Women Hold Up Half the Sky*, pp.348.

¹⁰¹ See Patriarchalism: <https://en.wikipedia.org/wiki/Patriarchalism>

¹⁰² Ibid

Anglican Church is symbolically resembles [sacerdotal] Anglo-Catholic tradition... “Fair altar linen and colourful vestments, candles, and incense...” which disproves woman presence.

In other words, the Anglo Catholic origins of the Church of Southern Africa still influences the treatment of women. Mbaya (2014:29) refers to Hunter’s reflections about the nature of the Anglo-Catholic tradition. A system that nurtured the ‘old school tie’ nexus between missionary and district officer, between Bishop and Governor...to create for the Church of England in the area concerned a privileged position.” The linkage between the church and the state ensured that missionaries were socialized the English way and their missional work suited the requirements of the superiority of the British Empire. Through the church tradition, politics, religion the British English Church and Empire sought to control other colonies (Mbaya, 2014:30).

Even though there has been adaption of ACSA, into different backgrounds in the world the paternal and patriarchal foundations are constant. Like most mainline churches, the Anglican church is structured and operates upon various procedures for various reasons at various intervals. In all the intervals particularly the historical ones, similarly as in the bible women have been written out, spoken out and into silence or invisibility. Unchanging and unchallenged paternal and patriarchal church systems impact transformation. This has been the underlying foundation of culture and the church system of the Anglican church. Chaves, (1997:87-88) argues that the ordination of women is not denominationally recognized.

According to Chaves the denominational policies fails to correspond to the actual practice of women as clergy. This undermines the true reasons of women’s ordination and enhances paternal and patriarchal ways of ministry. In other words, women ordination supports the status quo of equal gender opportunities while expecting women to uphold male designed and supportive policies that underplay women’s contributions in the church leadership and ministry. The church rules regarding women ordination, whether inclusive or exclusive do not reflect nor shape the tasks and roles women actually perform in congregations.

This is based on the sacerdotal and hierarchical nature of the church which also affects the nature of the Christian community considering the inferior (women) and superior (men) nature of the relationality between men and women. The hierarchical nature of the church is based on the recognition of men into higher and decisive levels of the church. The sacerdotal nature of the church is whereby the ordination of priesthood emphasizes that men as holy to handle the

holy orders of the church as opposed to women. This understanding of church and effectively society has been tradition that has been carried over into various cultures. This has been the 'holy' and unquestioned understanding of the church which has also been a practice of excluding and silencing women in church and society. On the other hand, the paternal and patriarch church system for a long time have been structured to provide and protect the church tradition that is based on the acknowledgment of male clergy as the select and suitable representation of the Christian community and its leadership.

5.6. Ecclesiastical hierarchy, power, and authority

Unfortunately, concepts such as hierarchy, power and authority in the church do play a major effect in the women clergy's experience of ministry and leadership in the church and influence interactions between men and women clergy. Within the Anglican Church of Southern Africa, the history of the church, its power and its authority are intertwined, and all echo the same theological message for a long time and without question. The Anglican ecclesial hierarchy, power and authority has been conceived to also translate the Christian message of the church to society.

The Anglican traditional conceptual understanding of church, power and authority originates from the English culture and way of life. In more ways than one the same culture has been transformed and repackaged for various cultures around the world. The Anglican church is formed onto a structure that enhances the role of men more than women as there was no place for women in church and society. Being written out of the bible and into the dark silences of the church meant women had no power to decide in the operational matters of the church.

As a mainline denomination, the Anglican Church of Southern Africa has produced good male and female clergy through its church hierarchy, its perspectives of power and authority. On the other hand, the same church system has created a child-father dependency. In the article 'Grant me Justice' Obusitswe provides a lens of the MCSA ordination of women as a patronage ministry through the reading of the (Luke 18: 1-8). Obusitswe contends that the MCSA has: "instead of creating a safe space for women to be ordained ministers, has rather created a patronage ministry where male ministers act as patrons and female ministers as their clients."

According to Obusitswe Patron-client system operates in a way that encourages an unequal exchange between participants. In consideration of gender, the male clergy fulfill the role of patrons and female clergy are fulfill the client role. In other words, the unpreparedness of the

church to host women as ministerial leaders, places women clergy in subordinate positions. In recognition of the church hierarchy, power and authority, it is clear that women clergy systematically encouraged to be dependent on the assistance and guidance of male clergy, notwithstanding the fact that women clergy equally studies and are equally capable and qualified to minister without any male supervision. On the other hand, under the lens of patron-client system women give the impression, especially to the *laos* in church pews, that women clergy are not fully equip to lead as participants in the mission of God. This give an undermining indication that women clergy are misfits, unholy, misplaced in the ministerial and leadership office. Moreover, the ACSA hierarchy, power and authority is traditionally designed to feed the assumption that power and authority is temporarily lent to women clergy by male clergy as the church system is structured to suit male clergy in a patron-client relationship with women clergy.

Patron-client systems are relations in society based on generalised reciprocity between social un-equals in which a lower status person in need, called a client, has his needs met by having resource for favours to a higher-status, well situated person called a patron. Patron-Client systems consist of the reciprocal relationship of loyalty, obedience between the patron – usually a person of high social status and the client – a person of low social status who does favors for the patron. Hierarchically, the patron is socially high in the ranking and the client is at the lower level of society. In Roman Empire, the patron fulfills the role of Emperor and the governors become the clients.

Hierarchically, the power and authority of the Anglican church is affirmed in the Apostolic succession of Jesus Christ. As the narrative is structured on the selection of the twelve disciples of Jesus Christ to go and share the good news with the world and more disciples of other nations, so are the leaders of the church selected and placed into the leadership organization of the church. In this organizational structure the male gender is regarded suitable to embody the holy news and to teach the good news to the church and to society.

The Anglican church order consists of the Archbishop, Bishop, Clergy, Lay Ministers, Lay people. For each level of the hierarchical structure the higher it is the more deciding power and authority granted. This is equal to the organization of the various churches and parishes in all dioceses of the Anglican church. The power and authority of the church is mostly in the hands to those who are in the highest levels of hierarchical order, this is solely because of their calling and the apostolic order. In more ways than one the Anglican Church has transformed and one

of those ways is the ordination of women into the hierarchy and therefore granting women power and authority to decide on important matters that concern the church and its development.

5.7. Transfixing classism, race, and sexism

It would be dangerous to reject the reality that issues of classism, race and sexism still impact mission. Depending on the focus of whose mission it is, such issues can be attended successfully or not. If the ministry and leadership of the church is founded on the knowledge and acceptance of the fact that mission is in the heart of and is God's nature. The process working towards transforming the male domination of *missio Dei* is a possibility. Rakoczy (2004:280-284) states that as cultural beings, discrimination is played out in our bodies. Accordingly, this result in women's objectification. Because of this, it is no surprise that there are subtle elements of classism, race and sexism in the church and in society still affecting the attempts in ministry and leadership to progress and focus on the mission of God.

5.8. Transforming mission, transform church

At the core of the divine message in the Bible is God's mission – a means through which God is committed to redeem His people from eternal condemnation to eternal glorification. Rooted in the biblical message is *missio Dei*. It is through the gospel messages that God commits to the redemption of God's people from damnation to permanent glory. This is also essential in the goal to transform mission which builds into the purpose to transform the church. The transformation of mission cannot be undertaken without God as mission is the nature and in the heart of God. To transform the church encapsulates the transformation of the people followed by culture and thereby transformation of context.

Mission is an inclusive way in which God's salvation is not restricted to certain nationalities and certain faith communities. In the view that mission is God's way of inviting all faiths to the creation salvation, Lagat (220) states that '...core of the divine message in the Bible is God's mission – a means through which God is committed to redeem His people from eternal condemnation to eternal glorification.'¹⁰³ There can be no transformation without a transformed leadership guided by the understanding of *missio Dei*. Hendriks encapsulates this in the

¹⁰³ Lagat, R. J. 2016. Towards understanding mission to Muslims in Kenya: A *missio Dei* perspective, *Missionalia* 45:3 pp. 220-235, www.missionalia.journals.ac.za, <http://dx.doi.org/10.7832/45-3-190> Accessed at Stellenbosch [2018, 05 June].

assertion that: “Mission is first and foremost the mission of the Triune God to restore and renew the entire creation. The church finds its identity as the community of people God has chosen to participate in this creation-wide mission.”

In the intention to better the lives of everyone involved, the lives of those surrounding the church is participation in a transformative nature being the many goals of God’s mission. The church participates in *Missio Dei* in many ways like proclamation, healing, accompaniment. According to the World Council of Churches (WCC, 160:2012) it is through such tasks that the church bears witness against systems, structures, norms, customs, practices, rituals, and conduct that deny the physical, emotional, and spiritual well-being of all people (Niemandt, 2019:171). In other words, the church’s transformed mission through the Holy Spirit must be visible in the communities of God’s people, in this way the church will transform as well.

On the other hand, the presence of leaders affects the ideals that people may have about the kind of transformation that they consider possible, suitable, and meaningful to their context (Niemandt, 2019:157). This is simply because the world we live in is also changing and gradually advancing the lives of women as equal to men. In other words, the Anglican mission is transformed and is thereby transforming the ideal church entirely. A transforming mission is one that struggles with women in their endeavors to be part of a church structure, tradition and policy that acknowledges and values the role of women and men in leadership and other structures of the church. For transformation to succeed, people need leaders to pave and guide the transformation of mission through development of genuine and reciprocal partnerships between men and women.

5.9. *Kenotic* partnership as example for men and women in collar

Kenotic partnership is an ideal example for the men and women work as clergy and therefore can be useful in identifying and transforming the ministerial and leadership experiences of women clergy as are equally called to represent God (Gen. 1:26) in False Bay Diocese. According to Hendriks (2012:8) there is an arising need for a new hermeneutic, one that echoes change directed by the Holy Spirit. This hermeneutic should also be applied in the theology of seminaries. Hendriks asserts that ‘...Christ is a missional body and each and all members are gifted to take part in the mission Dei (1 Cor. 12; Rom. 12; Eph. 4:1-17) ...’

Theologically speaking, the meaning of God's love for creation is captured in the biblical text (Phil 2:7, 8) particularly the verbs 'emptied' and 'humbled.' These words may convey various meanings and issues, but they are useful in viewing clergy kenotic partnership guided by a missiological perspectives of ministry and leadership. Therefore, it is critical to understand dimensions in the concept of kenosis. According to Papanikolaou (2003:41) there are varied perspectives to *Kenosis* so as to understand its effectiveness at a historical level. In view of *Kenosis* as a Christian conception encapsulates 'self-emptying', obedience, humility, self-sacrifice. Expressed in Christian extremity of tradition as the suffering Son of God on the Cross which reflects creation salvation from all past, present, and future generations.

Notwithstanding, the Feministic perspective (the maleness of *Kenosis*) has a negative association particularly with regards to the religious, cultural role and positioning of women in church and society. *Kenosis* resembles not the liberation but the oppression of women. In this extreme, women become victims of various forms of abuse. In consideration of marriage, women are encouraged to endure ill and non-dignifying treatment from their husbands (cf. Papanikolaou, 2003). On the other hand, Balthasar disagrees that there is self-sacrifice embodied in *Kenotic* expression of love but there is an exchange of the self which gives the other in order to receive. This constitutes the divinity and human personhood as an identity received in relations of love and freedom. This is what conveys the Trinitarian identity in God's expression of love towards creation.

The *Kenosis* of Jesus as portrayed in (Phil. 2:6-11) powerfully describes the complete self-emptying of Jesus but does not call women to be less than their created selves. Rather it gives a double challenge today. The Jesus who freely emptied himself in love calls women and men to lives of self-sacrifices rooted from the conviction that one has a precious self to give.

The *Kenotic* partnership may be perceived to present victimization, sacrifice, surrender as has been expected through culture, which may make it more difficult for women to digest. Similarly, *Kenosis* as a partnership is a challenge for women just like men to endeavor to achieve complete selfhood while assuming adult responsibility for their lives.

In other words, women and male clergy need an example of Jesus Christ as the one who not only challenged but also managed to change men's privilege, domination, control, violence by presenting non-violence, patience, meekness and humility as a new form of power in vulnerability for those who respond to the call of God to become missionary agents in church and society. The church should encourage partnership between men and women in spreading

the gospel with love and compassion, which is the embodiment of the values of love, justice, peace, care, etc. of the kingdom of God. Society on its own part has to do away with gender discrimination. The age-long structural gender inequality has to give way to kenotic partnership in order to allow for holistic *missio Dei*.

5.10. Koinonia, diakonia, martyria as basis for equality of men and women

As Christians we are called to model moral agency¹⁰⁴ and that morality is conveyed through the *imago Dei* which conveys that God has created us in God's own image through this we have been empowered to participate and share in the great act of creation as architects of our own lives. Moreover, God grants all human beings a freedom that affords us the responsibility to extend the same freedom to one another (cf. Kohm, 2008:344).

Instead, Christian unity is a unity that embraces one's enemies. Mission as witness to the gospel will help women and men understand that the ministry of Jesus is opposed to marginalizing people and thereby challenge cultural practices that undermine the humanity of women and men in mission. The gospel can be attributed to the greater justice of women alongside men in church and society.

In other words, for transformation to be successful mission must be assessed through the ministerial and leadership experience of women clergy in relation to men clergy. Together with the chores of the church such as koinonia, diakonia, martyria which transcend the gender barriers and therefore become the basis for the successful transformation of the church that is seeking to transform society within the examples and the purpose of *missio Dei* for the salvation of people and entire creation.

5.11. Power and authority belong to *missio Dei*

According to Bosch (1991:151) mission is inclusive and multidimensional. Mission helps privileged participants become aware that power and authority belong to *missio Dei*. Essentially, mission is possible when God is granted the opportunity to transform the hearts and minds of God's people into the understanding that women and men are mere participants

¹⁰⁴ According to Sacks (2015:200) "That is why having given humankind, in the Noahide covenant, the general rules of moral society, God turns to Abraham and commands him and his descendants to be a living example of what it is to love and be loved by God."

in the greater image of God's mission. Sequentially, based on the Judeo-Christian view of law, authority transcends from and is fulfilled in the person of Jesus Christ. Through Jesus Christ human beings have been liberated from human sin irrespective of their gender, status or nationality with women always being in the forefront of Jesus's liberational ministry. Therefore, it is interesting to note that then and now women are still the first gender to be attracted to Christianity. Even so, men and women in power and authority in church must understand and abide with God's intention of creation not by theirs because they are but only privileged participants in the mission of God.

Moreover, the acknowledgement that power and authority belong to God's design and vision of mission to creation salvation. Knowing where power and authority belong, church leaders will have tend to mission and solve *missio Dei* endangering instances such as church division as Paul did writing to the churches that were divided (1 Cor.1:10-17; 3:1-22; 11-17; 12:1-31). Stated differently, such letters should become teaching tools of reflection to better respond to the arising challenges that face the church today. This understanding enhances the goal of unity as one body of Christ (1:10-17; 3:1-22).

5.12. Conclusion

Women have been subjects and objects of their agency against the various struggles they experience. Women unlike men strive for better living circumstances because of their communal view of the African context. According to Hoppers empowerment 'is a process of learning to live together' and is only possible when African people are granted the opportunity to 'participate in mastering and directing the course of change and fulfilling the vision of learning to know, ...to do, ...to be and ...live together as equals with others.'¹⁰⁵ Moreover, this level of empowerment shifts one's attitude and mind, enhances tolerance and understanding one another. In other words, men and women clergy in the Diocese of False Bay have to learn to empower one another in every aspect of the missional effort.

¹⁰⁵ Cited in Dibeela, (2011:9)

CHAPTER SIX

6. Towards a missiological church: Transforming the clergy ministerial and leadership experience

6.1. Introduction

If the Anglican Diocese of False Bay is going to be true to transformation, it is imperative that the leadership ensures that no man or woman is left behind. Highlighting the different aspects of women clergy experiences in the diocese is an intention to reflect and understand the role of everyone in creating such positive or negative experiences. It is a chance to re-imagine a missiological church that sees its ministry and leadership equally reflected in women as has been in men through the *imago Dei*. Kennedy (1995:118) states that, “The world of humanity has two wings—one is women and the other is men. Not until both [wings] are equally developed can the bird fly...” Kennedy considers a balance in the representation of women and men in church ministry and leadership. It is obvious that a missiological church that does not consider this truism is likely to offer paternal, hierarchical ministerial leadership that dominates and present masculine challenges to women. In this case, a missiological church pilgrim towards gradual transformation of male and female ministerial and leadership relations through *missio Dei*.

If those in church leadership are going to achieve the goal towards a missiological church that is transforming the clergy ministerial and leadership experience of men and women clergy – it is critical to acknowledge that the experience which women have undergone over the years in their strife for liberation and justice will not allow women to be marginalized again (Mashinini, 1991:352). In other words, women alongside men ordained to minister and lead the church forward, continue to bear the responsibility to transform the paternal and patriarchal church systems that marginalize and Other women as equal participants and agents in the mission of God.

In view of Kennedy’s illustration, it is wealthy noting that it takes a woman and a man together to be co-missional agents with God and to be the true reflection of the *imago Dei*. A missiological church therefore should thrive on relationality, contextuality and ready to be transformed as it seeks to transmit the liberating gospel to transform society. Christian ministry, particularly about Jesus Christ becoming the son of man, living among humanity to convey God’s self-emptying love for all creation and its salvation. Missiologically speaking, such a

church is journeying forward relating its gospel ministry with context by transforming its gospel by introducing inclusivity in God language, church and transforming culture.

6.2. A missiological church and ministerial leadership

Bosch (1991:519) denotes that the congregation is the locale of doing theology— which is about the mission of God. This is a pilgrimage directed at the servants who have answered the call (Lk 1:36). ‘The body of Christ is a missional body and each and all members are gifted to take part in the *missio Dei* (1 Cor. 12; Eph. 4:1-17) and requires a discipleship process (Coleman, 1963).’ The missional body is the congregation in context and serves all people in their various ethnic, gender, class differences which represents the unity in the body of Christ. In other words, the body of Christ is where the ministry and mission of God resides and thereby also provides Christ as model of ministerial leadership.

Moreover, the church is missiological when its leadership is ministerial. In other words, the church must embody the presence and reign of God in the world. Haddad (2005:36) emphasizes that the church has a calling. Put differently, the church through its theological calling must intervene in the cultural imbalances by re-appropriating certain cultural symbols in a salvific way. A missiological church and ministerial leadership provides liberation for all God’s creation. Van Gelder explores historical and theological developments both within missiology and ecclesiology and argues that a fully robust missional ecclesiology must draw from four important sources: biblical-theological perspectives on the church; historical and confessional perspectives on the church; contextual perspectives arising out of the study of contextualization within missiology; and perspectives on the churches’ ongoing development and guidance by the Holy Spirit in its local community (Sheridan, 2019).

In her article ‘Reflection on the Church and HIV/AIDS: South Africa’ Haddad (2005:33) imagines a church that embodies hope, redemption, and healing. According to Haddad (2005) this is an opportunity that the church can re-assesses its mission, transform its structures. To imagine a missiological church evokes the understanding that God is all in all¹⁰⁶ (women and men). Therefore, a church seeking the unifying, salvific, creative, and redeeming power of God through mission and ministry leadership. This is only possible if as church we are aware and accepting that mission belongs and thereby resembles God’s nature.

¹⁰⁶ Bates, 2003:177-207; Ackermann, 2014:1034.

Bevans and Schroeder (2011) played an essential role in the development of missional theology, especially in their ground-breaking work on mission as prophetic dialogue, entitled *Prophetic Dialogue: Reflections on Christian Mission Today*. They focussed on mission as dialogue, prophecy and dialogue, and prophetic dialogue. There is a broad consensus that mission is dialogue. Mission demands a stance of openness, an attitude of respect, listening and teachability. The church listens before it speaks. Dialogue is a norm for Christian mission. But mission is also prophecy. Mission without the spirit of prophecy lacks direction and purpose (Niemandt, 2019:171). According to Bevans and Shroeder (2011) mission is dialogue and prophecy. Moreover, mission demands a stance of openness, attitude of respect, listening and teachability. A missional church is one that thinks before it speaks as dialogue is normal in the Christian mission and without prophecy a missional church lacks direction and purpose (Niemandt, 2019:171).

6.3. Incarnational and kenotic church

The incarnational, kenotic church exudes the deep-seated expression of God's 'self-emptying' love for humanity and therefore creation salvation. God's love for creation resembles a mosaic that is likely all-encompassing and free for all. The missionary mandate provides a clear picture of the church as God's sending in the world and Jesus Christ as practitioner of God's expectation of the sent disciples. Through the incarnational process the gospel should be translatable into every culture and context. It is according to Sweet (2009:178) that 'the church does not pass through time and context in hermeneutically (and hermeneutically) sealed containers but rather like yeast that takes [a] new form and changes every culture.'

The dynamic of mission provides various contexts and participants as agents of God's mission in the world. Therefore, it is critical to understand that mission has undergone various changes which has led to its paradigmatic shift from being understood as church expansion, goals of evangelizing generations into conversation and incarnational presence of God in human circumstances. Moreover, women have been and persist to remain present participants of mission with the intention to liberate, empower one another disregarding various limitations (Longkumer, 2011).

Bates (2003:195) asserts that the missionary mandate involves healing. In the perspective of an incarnational and kenotic church this statement is an affirmation that the roles of men and women in the church should heal. The healing of inequality, injustice and exclusion of roles

can be possible through Jesus Christ and his expression of empathy and self-emptying love of God for humanity. According to Ackermann (2014:1034) such healing involves hearing the Holy Spirit, a process of healing self and healing the world we live in.

Therefore, *missio Dei* encompasses Jesus Christ who became incarnate of the Holy Spirit and lived among people as Son of man and as liberator. In other words, Jesus Christ is an embodiment that exemplifies the liberation of women and men (Bates, 2011:197). Kang (see Longkumer, 2011:300) adds that Jesus's liberational role calls a denial and dissolution of combined hierarchical and male-controlled relations.

According to Sheridan (2013:6) incarnation as ministry should assist in human cultural expression and provide culturally meaningful ways. Sheridan insists that there are three relationships that are key to the church's incarnational. Communion with Christ, communion with one another, and commission to the world (Sheridan *et. al.*, 2013:6; Frost and Hirsch, 2003:35-40). Sheridan asserts that incarnation should guide our cultural expression that help in understanding Jesus and communicate about Jesus.

6.4. Transforming gospel, church, and culture

The focus of this study is to understand the advantages and disadvantages arising in the leadership and ministerial of women clergy in the Anglican Diocese of False Bay. Transformation is critical in the dialogue about the role of women in the missional character of the church and society. The gospel language (liturgy) must be relevant to the people in the pews regardless of gender, class, race; a possibility that must transcend all forms of stereotypes that divide the Christian faith community. The church fulfils the role of God's kingdom in the world, through and among God's people. Therefore, women and men are called to embody the mission of God in the domestic, cultural, and religious contexts. According to Bates, (2003:192) expressed in our culture is our humanity.

Moreover, people make the society and the church and therefore define their own context. In other words, context and people affect the church ministry as it affects them. In other words, the gospel, church, and culture must echo the voices of all those who are in its pews as the audience of its message, without excluding people based on unnecessary stereotypes that undermine people's human dignity. Notwithstanding, Man, as the head, is extending women the favour of being ministers. This has been a feature of African culture, even practised by the

church. African culture is patriarchal in origin and colours the practices in all African institutions

6.5. Human dignity and hierarchy

In the conference proceedings which were formulated into a book about human dignity, theology and disability is the conviction by Claassens, *et. al.*, (2013:7) all people deserve, belong and therefore must be dignified regardless of their gender, social status, physical or mental capabilities... Human dignity in the church must be employed to challenge and change religious and social perceptions about men and women in the church, particularly to enhance women's ministerial and leadership roles and contributions that provide an experience to women. Human dignity is the one of the most important dimensions of the *missio Dei*. Our dignity as is inherently presented through the imago Dei as human beings. The same dignity is negatively affected by the ordering of the church as an institution.

Strivers, (2004, 81) explains as follows: humankind is created in the image of God with a special dignity bestowed upon them. This special dignity conveys not moral superiority, but a call to responsibility and servanthood to the rest of creation. This dignity furthermore has its own intrinsic value as part of God's created order. Mankind has dominion, but as God's representative this dominion is not absolute – i.e. humankind is not the absolute ruler, but a caretaker. The church hierarchy formulates the assumptions about the role of women in the leadership and ministerial office. This is so because the role of women and men in and external to any kind of leadership is what defines roles. Since the church is based on the sacerdotal tradition of the priesthood, women's roles are not expected to change. Women's roles remain rigid and this also plays out in their human dignity. The image of women is no different from the image of men. Therefore, patriarchy in the form of church hierarchical ordering restrains the talents and contributions of women while upholding the gifts and contributions of men.

6.6. Women theology as liberation theology

African Women's Theology or Feminist Theology (Nadar, 2009: 135-150) is the embracing of African women and their experiences in church and society. Nadar explicates that African Women's Theology tends to focus on women's querying process focused on the experiences of living in patriarchal structures, with a synthesis of Christianity and African culture (see Dibeela, 2009:42). It is Nadar's conviction that when women are able "to cross-examine this context, one's identity and spirituality... (Nadar, 2000: 15-32)." Borne out of the Circle of

Concerned African Women, African Women's Theologies is inclusive because concerned women theologians and scholars call forward and recognize women and men equally. This call is wholesome and human. The circle is committed to the survival of all people (cf. Makgoba, 2009). Pillay (2013:60) and Storkey (1985) agree that the African Women's Theologies is committed to the African liberation of both men and women. Furthermore, liberation of men and women goes beyond class oppression, work alienation but continues into liberation and this case transformation from the 'sin-ridden slavery that male dominated culture has produced...'

Moreover, it was during the 1980s that a South African political activist stated that to expose women's potential develops church and society (Mpumlwana, 1991:385). In other words, women have deep-seated potential which can be used to transformation of mission. Women for a long time have presented challenge and ambivalence because of their nature and position. Women may bear the brunt of culture, tradition in church and in society and against numerous odds have remained faithful in fulfilled their roles in mission through their experiences.

The potential of women must be developed and used in constructing a strong church mission transformation. This begins with the acknowledgement of women as full and equal human beings created in the image of God as men. A transformed mission is the kind that is not threatened by women's being. Mission transformation is the type which upholds the *imago Dei* of God in women as in men. A transforming mission is the kind that is constantly existing amid men and women's social, gender, political and economic issues, public and transparent. This is the best way that the church can be transformed and sustained for generations to come if it remains *missio Dei* and the church as guest in the missional journey.

6.7. Women and men together in transforming mission

The transformation of mission through the joint efforts of women and men clergy is based on their understanding that they are called without skill but through God's choice. It is therefore critical to work based on the brotherhood of all believers. Moyo, (2004:85) states that "the greatest threat to fullness of life still remains patriarchy, which is effectively sustained by some major reformed teachings, especially those pertaining to male/female relationship." "According to hierarchy, to disobey the lords, kings and fathers is to disobey God (Phiri 2004:24-25)." Tappa (1986:101) states that, "Christianity proved incapable of successfully

opposing patriarchal system.” Therefore, the church’s missiological “theology will not be credible if it opposes one system of oppression while championing another” (Tappa 1986:103).

“The leadership of the ordained in our African mainline churches is constructed in a hierarchal order as a lid [barrier] to the membership of the church, of which of which the majority are women. This structure supports and reinforces the traditional gender-based roles, ignoring the leadership of African women in the same traditional culture. Thus, the church selects from African cultures those elements that confirm its exclusion of women from authority where men are present. Here women demand that the church return to a Christ-like understanding of authority and ministry, so that women and men may become partners in authority.

Women’s demand for inclusiveness in ecclesiastical ministry is a search for human development, a search for wholeness” (Edet, 1989:96). In the words of Biang Henry Kato, (1975) part of our theological dangers and bias today is that the sinful, oppressive aspect of gender relations is so woven into the fabric of our lives and institutions that we often fail to ‘see’ or ‘feel’ it. We can engage in oppressive social practices without consciously intending to do so, since sin and shortsightedness permeate major individual practices. ACSA has existed for many years, yet still upholds the missionary mind-set that only men are better qualified for the great commission in Matthew (28:16-20).

6.8. Redeeming ecclesiology: Koinonia, martyria and witness

Apartheid ... says people are created for separation, people are created for apartheid, people are created for alienation and division, disharmony and disunity; we say, the scripture says, people are made for togetherness, people are made for fellowship. In his own words, Tutu sums up that men and women in church and in society are interdependent and must remain in the Christian fellowship for the missional stance of the church to succeed.

My argument has been simple, and yet for all that seems impossible. Divided Christians, and particularly divided Anglicans, belong to one another and need one another. The eucharist, whose purpose we subvert when we celebrate it in isolation from one another, provides a framework for reimagining one another. This framework does not endorse those areas upon which we disagree, even as it recognizes the grace that operates even in those areas. The body of Christ is broken by our sinfulness.

Yet the breaking of Christ's body allows the many to share in the life of God through Christ. This framework holds us in proximity to one another, demands the recognition that we belong together, and recognizes the danger of remaining apart from one another, even as we remain apart for the time being. As we wait, though, we must realize that no one's hands are clean. By tearing asunder, the body of Christ, whether for the cause of truth or not, we all have blood on our hands. This blood testifies against us. This blood also testifies for us, crying out, "Father, forgive them."

6.9. Inclusive dogma, doctrine, and kerygma

The religious doctrine of the church and kerygma must include every human being if it is to succeed in conveying the missional nature of the church and hence participate fully in the mission of God in the world. The reading of the Bible and its interpretation is vital particularly for building a missional church with missional theology. Biblical Studies is one of the veritable tools that needs to be read and interpreted contextually for the benefit of its immediate society.

The fundamental place of the Bible in society is when Biblical theology makes it unique and indispensable in improving the lives of men and women particularly the marginalized of society and nation. Over the years, women have been suppressed by their male counterparts in most societies (even though this situation has improved because of the successful sensitization of women activists). Societal misconception of women was caused hugely by the patriarchal bias which influenced biblical interpretation of women roles.

6.10. Recommendations

For church as the physical embodiment of God's presence and kingdom in the world with the eschatological vision of creation's salvation, it is critical to pursue the heart of God. The only way to achieve this is through the understanding, as Niebuhr noted that, moments of living present the eschatological vision, as in every moment (women and men) are all constantly dealing with God on basis of them being the *imago Dei*. In his powerful and refreshing reflection of the Old Testament, Sacks, (2015) uses various themes to relate the reasons that humanity uses to justify violence against itself. As a Rabbi, Sacks also focuses on the *imago Dei*. According to Sacks, (2015:189-206) the *imago Dei* can be conceived in two ways. The 'universality of justice and the particularity of love.' Sacks, (2015:200) asserts that before God all creation shares in the inclusive universal justice, making us all equal before God. On the other hand, the same creation is particularly loved entirely. The message is in the perception of

the *imago Dei*, the universality of God's love comes first, and the particularity of love comes second.

Women and men are called to model love which expresses God's love for all, a love that acknowledges human difference which is the basic reason for God's love. Poignantly, Sacks, (2015:200-201) states "You cannot love God without first honouring the universal dignity of humanity as the image and likeness of the universal God." It is the argument of Sacks, (2015:202) that 'Genesis 1 is about the self, (Gen. 9) is about the human other, emphasizing that "one who is not in my image is nonetheless in God's image." Significant to the explanation of the *imago Dei* directed at the people of the covenant with God, it is critical to understand that in God's love men and women share universal justice, and although created different it is because of the same difference that God particularly loves all as God's creation. In the eyes of God women and men are equal and loved in their unique differences not in their similarities.

6.11 Conclusion

The results of the study indicate that on average, (face to face interviews scored (55.4%) and discussion group (63.6%), the average between the two gives (59.55%) which is closer to 60%. If this is compared to the conclusions in the participant's observation pushes the percentage of positive contribution to 70%. Thus, while the Diocese of False Bay over 25 years of ordination has successfully changed the landscape, perception, attitudes and particularly the experience of women clergy. The ministerial and leadership experience of women clergy as they serve in various parishes has greatly improved since women's ordination commenced in 1992.

According to the research outcome, the ministerial and leadership experience is tremendously improving. Parishioners are gradually accepting women clergy and male clergy as they serve together in the diocese. There is no gender discrimination in terms of leadership and role assignment. However, there is still more work to be done, particularly to address the "cry and lamentation"¹⁰⁷ raised in the women's ordination celebrations in 2017. This is probably still reflected in the findings of this study which suggests 70% of positive experience of clergy women. The church in its transformational efforts needs to address challenges in relationships, particularly regarding exclusion, inequality, and injustice, domination, economic and education opportunities as these remain with some challenges.

¹⁰⁷ 25th Anniversary celebrations (September, 25-27, 2017) of women's ordination in A.C.S.A which can be accessed on: <https://anglicanchurchsa.org/statement-of-conference-celebrating-the-25th-anniversary-of-the-ordination-of-women/>

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Appendix

Questionnaire

TOPIC: Women Clergy in the Anglican Church: A Missiological Study in the Diocese of False Bay, Capetown.

Part 1: Demographics

1. My name is Phathiswa Hohlo, I am a Masters student at faculty of Theology Stellenbosch University, conducting research on the topic: *Women Clergy in the Anglican Church: A Missiological Study in the Diocese of False Bay, Capetown.*

Please may I know:

2. What is your name?
3. How old are you?
4. How long have you served as clergy woman in the Diocese of False?
5. What would be the reasons why you decided to serve as a clergy in what seems to be men's vocation?

Part 2 Open ended Research Questions

1. Explain what has been experience with regard to the ministerial and leadership experience of women clergy in the Diocese of False Bay since their ordination for the past 25 years?
2. How does the structure, traditions, and policy of the church contribute to the current ministerial and leadership experience (cry and lamentation for inequality, injustice and exclusion) for women clergy in the Diocese of False Bay?
3. To what extent does the current women clergy's leadership and ministerial experience affect full participation of women in mission and transformation in the Diocese of False Bay?
4. How does the current women clergy's ministerial and leadership experience relate to the legacy of Apartheid; racism, classism and sexism and to what extent does that affect church mission in transformation given the dawn of multiparty democracy in the South African society?

5. Why would you recommend more women to be ordained as clergy in the Anglican Diocese of False Bay given the Church's hierarchical and paternal influence?
6. Explain what your understanding about leadership is and who between men and women are supposed to take leadership roles in church?
7. Priesthood is sacred leadership role in the Anglican Church, do you think is it right for women to exercise sacred roles in church and why?
8. State reasons why do you think women are necessary agency of the mission of God for the salvation of the people and the world given that the Bible seems does not mention much about women leadership?
9. How would you describe the Anglican Church in terms of missional church given kyriarchy in the church system?
10. As women clergy, how would you like the church leadership to be improved and why?

Part 3: Closed ended Research Questions

1. Given a scale where (a) not strong and (d) is very strong, which number would tick the number and why do you think women clergy are necessary in church?
 (a) (b) (c) (d)
2. In view of the Anglican Church – particularly the patriarchal church system, do you think there is space provided for the role of women and their contributions?
 (a) (b) (c) (d)
3. Seeing that you are part of the above-mentioned denominational system, what experiences have you had working in such a system?
 (a) (b) (c) (d)
4. Do you think male and women leaders can work together?
 (a)
 (b)
 (c)

(d)

Consent Form



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

You are invited to take part in a study conducted by *Phathiswa D Hohlo*, from the *Department of Practical theology Missiogy*. at Stellenbosch University. You were approached as a possible participant because your role as woman clergy in the Anglican Diocese of False Bay.

1. PURPOSE OF THE STUDY

This study aims to investigate the impact of power relations in the ministerial and leadership experiences of the selected women clergy in the Anglican Diocese of False Bay with a view to appreciate women's contribution as equal agents in missio Dei.

2. WHAT WILL BE ASKED OF ME?

If you agree to take part in this study, you will be asked to participate in an interview or focus group discussion which may be record after your consent.

3. POSSIBLE RISKS AND DISCOMFORTS

In the process of the interviews or focus group discussions if you did not like any action or word said you have the liberty to ask for its withdraw, if it is record or captured in any form it can be erased.

4. POSSIBLE BENEFITS TO PARTICIPANTS AND/OR TO THE SOCIETY

Participation in the research is will enable you to be part of the outcome of the study and you will appreciate the experience of women clergy as they serve in various capacities in the Diocese of False Bay.

5. PAYMENT FOR PARTICIPATION

You are participating in this study as volunteer, thus there is no monitory benefits attached to your participation in the study

6. PROTECTION OF YOUR INFORMATION, CONFIDENTIALITY AND IDENTITY

Any information you share with me during this study and that could possibly identify you as a participant will be protected. This will be done by *storing data in flash disc, in computer and accessible to participants on request.*

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you agree to take part in this study, you may withdraw at any time without any consequence. You may also refuse to answer any questions you don't want to answer and still remain in the study. The researcher may withdraw you from this study if *you feel you are no longer interested in the study for any reason.*

8. RESEARCHERS' CONTACT INFORMATION

If you have any questions or concerns about this study, please feel free to contact *Phathiswa D Hohlo* at 16789962@sun.ac.za and/or the supervisor at hmbaya@sun.ac.za

9. RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research participant, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

DECLARATION OF CONSENT BY THE PARTICIPANT

As the participant I confirm that:

- I have read the above information and it is written in a language that I am comfortable with.
- I have had a chance to ask questions and all my questions have been answered.
- All issues related to privacy, and the confidentiality and use of the information I provide, have been explained.

By signing below, I _____ agree to take part in this research study, as conducted by *(Phathiswa D Hohlo)*.

Signature of Participant

Date

DECLARATION BY THE PRINCIPAL INVESTIGATOR

As the **principal investigator**, I hereby declare that the information contained in this document has been thoroughly explained to the participant. I also declare that the participant has been encouraged (and has been given ample time) to ask any questions. In addition, I would like to select the following option:

	The conversation with the participant was conducted in a language in which the participant is fluent.
	The conversation with the participant was conducted with the assistance of a translator (who has signed a non-disclosure agreement), and this "Consent Form" is available to the participant in a language in which the participant is fluent.

Signature of Principal Investigator

Date

Ethical Clearance Letter



APPROVED WITH STIPULATIONS
REC: SBER - Initial Application Form

2 July 2019

Project number: THE-2019-10140

Project title: Women Clergy in the Anglican Church: A Missiological Study in the Diocese of False Bay, Capetown.

Dear Miss Phathiswa Hoblo

Your REC: SBER - Initial Application Form submitted on 29 April 2019 was reviewed by the REC: Humanities and approved with stipulations.

Ethics approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
2 July 2019	1 July 2022

REC STIPULATIONS:

The researcher may proceed with the envisaged research provided that the following stipulations, relevant to the approval of the project are adhered to or addressed:

As stated by the DESC, but in addition to, permission must be obtained from the Church Authority to ALL individuals working for the Church. Only if such permission is obtained can the research commence. [ACTION REQUIRED]

HOW TO RESPOND:

Some of these stipulations may require your response. Where a response is required, you must respond to the REC within six (6) months of the date of this letter. Your approval would expire automatically should your response not be received by the REC within 6 months of the date of this letter.

Your response (and all changes requested) must be done directly on the electronic application form on the Infonetica system: <https://applyethics.sun.ac.za/ProjectIndex/16012>

Where revision to supporting documents is required, please ensure that you replace all outdated documents on your application form with the revised versions. Please respond to the stipulations in a separate cover letter titled "Response to REC stipulations" and attach the cover letter in the section **Additional Information and Documents**.

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (10140) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary)

Included Documents:

Document Type	File Name	Date	Version
Budget	Phuthiwa Research Budget	28/04/2019	XI document
Research Protocol/Proposal	Final Prop Phuthiwa for RC (corrected version)[17187]	28/04/2019	MS Document
Informed Consent Form	SU HUMANITIES Consent form Phuthiwa Research	28/04/2019	MS Document
Data collection tool	Phuthiwa QUESTIONNAIRE	29/04/2019	MS Document
Data collection tool	Phuthiwa QUESTIONNAIRE	29/04/2019	MS Document

If you have any questions or need further help, please contact the REC office at egraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-033.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2002 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

- 1. Conducting the Research.** You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.
- 2. Participant Enrollment.** You may not recruit or enrol participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use.
- 3. Informed Consent.** You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents/process, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.
- 4. Continuing Review.** The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period**. Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the progress report in a timely fashion to ensure a lapse in REC approval does not occur**. If REC approval of your research lapses, you must stop new participant enrolment, and contact the REC office immediately.
- 5. Amendments and Changes.** If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.
- 6. Adverse or Unanticipated Events.** Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research-related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouche within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the REC's requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.
- 7. Research Record Keeping.** You must keep the following research-related records, at a minimum, in a secure location for a minimum of five years: the REC approval research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC.
- 8. Provision of Counselling or emergency support.** When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.
- 9. Final reports.** When you have completed (no further participant enrolment, interactions or interventions) or stopped work on your research, you must submit a Final Report to the REC.
- 10. On-Site Evaluations, Inspections, or Audits.** If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

The Bishop of False Bay

The Rt Revd Margaret B Vertue

Diocese of False Bay Bisdom Van Valsbaai Idayosisi False Bay



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Somerset Fax: + 27 021 852 9430
West Email: bishopm@falsebaydiocese.org.za
7129 RSA

TO: UNIVERSITY OF STELLENBOSCH
DEPARTMENT OF PRACTICAL THEOLOGY

IRO: RESEARCH PROPOSAL

STUDENT: MS. PHATISWA DEPHNY
HOHLO STUDENT NO: 167 899 62

FROM: ANGLICAN BISHOP OF DIOCESE OF FALSE BAY
RT REVD MARGARET B VERTUE

This note serves to confirm that **Ms. Phatiswa Hohlo**, a current student in the Faculty of Theology at Stellenbosch University is known to me. Ms. Hohlo is a registered, good-standing, communicant Member of the Anglican Church of Southern Africa, residing in the Anglican Parish of Robertson. Whilst she is in residence at the University, she worships at St. Mary's Anglican Church in Stellenbosch and assists with duties in the Chaplaincy.

Ms. Hohlo is presently reading for a Masters of Theology.

Her subject is: **"Women clergy in the Anglican Church: A Missiological Study in the Diocese of False Bay, Cape Town"**

Her Supervisor is Prof Dr. Henry Mbaya.

Furthermore, this note confirms that **I**, as the Bishop of False Bay, give both my permission and blessing that she may contact and interview a select number of our women clergy, many who have very painful and beautiful stories about their unique process in preparation for Ordination, which I trust will assist her research for the Masters Degree.

I am aware that the University has its own unique set of ethical guidelines Students are asked to follow when interviewing persons. I trust that Ms. Hohlo will abide by them.

Wishing her well in her studies, research and as she moves closer to her Graduation.

Yours sincerely

A handwritten signature in black ink, reading "Margaret", with a horizontal line underneath it.

BISHOP MARGARET B VERTUE

Bishop of False Bay

21 August 2020